The LUTHERAN

TOP RELIGIOUS NEWSWRITERS

Washington editor gets annual award

38, No. 33

MAY 16, 1956

CENTS

"SAFE JOURNEY!"

"SAFE JOURNEY!" called out my wife's uncle as we started North again after our two weeks in Florida. The words had a sincere ring. The two children in the back seat and my wife turned to wave as we drove out of sight.

THEN IT HAPPENED so quickly. We had pulled out of line to pass a huge trailer truck. The road ahead was clear. Then, suddenly, without visible signal or warning, the truck pulled off to the left directly in front of us. The choice was to hit the truck head-on or to swerve for the side of the road. I tugged sharply at the wheel and we drove off the side of the road.

Moments later we crawled out of our overturned car—the two children, my wife and myself. Miracle of miracles! No one was injured.

TOURISTS STOPPED and, seeing our badly damaged car, stared in disbelief when told no one was hurt. The ambulance, hastily summoned by some passer-by, had come and gone without patients. A courteous state policeman was taking us to a nearby town. Suddenly I thought of those parting words, "Safe journey!"

It had been a safe journey indeed. No one was hurt and one can get a new car. I wondered, "Had those words been a prayer?" Perhaps I'll never know, but I could not help but feel that those words —that simple, heartfelt wish—had made the difference. God had heard.

—GEORGE E. BOWERSOX, JR.

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THIS WEEK in The LUTHERAN

TORY-TELLING PASTOR - - - - - - By William R. Cole, Jr. 12
Minister's TV program for children is favorite feature in Syracuse, N. Y.

ONE PER CENT OF THE DUTCH ARE LUTHERAN - By Harry J. Kreider 15
Minority church in Netherlands embarks on evangelism campaign

IDS CAN DO IT - - - - - - - - - - By Harold Helfer 20
Schoolboys solved their integration problem

NTI-CHRIST AND THE COMMUNIST MYTH - By Reinhold Niebuhr 19

WS

Church in the News - - - - - - - - - - - - - - - - 4

Washington: Foreign Aid - - - - - - By Robert E. Van Deusen 11

Overseas: Controversy on British bond scheme - By Vernon F. Frazier 32

YNOD CONVENTION:
Georgia-Alabama - - - - - - - - - By Paul J. Renz 33

News in the Churches:

Central States - P. C. Wiegman 34
owa - - - - - A. J. Beil 36
Maryland:
Hagerstown - - - W. P. Ard 36
New England - H. D. Hrdlicka 37
New Jersey - - R. I. Shockey 38
Ohio - - - - E. R. Walborn 39
Pennsylvania:
Allentown - H. W. Snyder, Jr. 42
Lewistown - - - D. G. Raup 43
Rocky Mountain - O. F. Weaver 44
West Virginia - - H. L. Hann 45

Campus - - - - - - 40
Synod Convention Calendar - 47

ATURES

Five Make a Family: Unwelcome Thought - By Margaret A. J. Irvin 22

Worship Notebook - - - - - - - - - - - - - - - 24

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 28

Books - - - - - - - 30
In Conclusion - - - - 50

COVER PICTURE. Casper Nannes, religious news editor of the Washington "Star" and president of the Religious Newswriters Association, presents the annual James O. Supple memorial award for excellence in religious journalism to Kenneth Dole, religion editor of the Washington "Post and Times Herald." Marilyn Gilbertson Hood, 1953 award winner with the Winona (Minn.) "Republican Herald" and Willmar Thorkelson, Minneapolis "Star," 1955 winner, look on.

THE CHURCH IN THE NEWS

Churches ask end to bias

Southern church groups have recently taken the lead in calling for an end to racial discrimination. Beside the United Lutheran Church's North Carolina and Virginia synods, stands against segregation have been taken by the Southern Synod of the Evangelical and Reformed Church, the North Carolina Baptist Student Union, and a statewide Student Ecumenical Conference in Alabama.

Delegates to the General Conference of the Methodist Church at Minneapolis last week adopted overwhelmingly a resolution urging elimination "with reasonable speed" of the church's racially segregated administrative system. The document called on Methodists to "work actively" to stamp out discrimination in all walks of life and asked pastors to admit members to churches "without regard" to color. Most of the denomination's 360,000 Negro members are now included in a special Central Jurisdiction.

Delegates to the General Conclave of the African Methodist Episcopal Church at Miami Beach last week broke through a color bar. They were housed in about 30 Miami Beach hotels—the first time large numbers of Negroes have been admitted to hotels in the Florida luxury resort. About 4,000 delegates and alternates and many visitors are attending the sessions.

Methodists hear merger plan

Methodists and Episcopalians might be able to merge within "30 or 40 years" if bishops and clergy of both churches were jointly reconsecrated, the Methodist General Conference heard from its Commission on Church Union.

The Methodist suggestion came in answer to an Episcopal proposal that al Methodist bishops be reconsecrated. Epis copalians claim an apostolic succession o bishops—an unbroken line of consecra tions from Christ's apostles to their clerg today.

Asking that the churches "move a rapidly as possible toward complet union," the Methodist commission added "Let us so conduct ourselves that neithe church shall appear to be regarded a either superior or inferior to the other.

Bishop Robert Gibson of Virginia commission chairman, said he was "op timistic" about the merger. He remarke on fears of the two-and-a-half millio member Episcopal Church that it migh be "swamped and outvoted" by the 9 million-member Methodist body an Methodist fears that Episcopalians migh change and "corrupt" them. "Both of u claim John Wesley," he said, "and both o us would be better off if we were mo loyal to John Wesley."

Seminary expansion set

Two new Methodist seminaries shoul be started within the next four years b cause of the "critical need" for more mi isters, the General Conference decide Three existing schools should be move and the other seven expanded to increa student capacity from the present 3,0 to 4,800.

The new theological schools will l placed in Ohio and in the Kansas-N braska region. Seminaries now at We minster, Maryland; Atlanta and L Angeles will be moved, the conference d cided. More ministers will be needed b cause in the next ten years Methodists w start 3,500 new churches, gain 1.4 m lion members, said Bishop D. H. Tippe

a related action the Methodists ap-
ed a $1 million grant to establish a
b! of international service at Ameri-
University in Washington. It will
ide trained personnel for government
gn service and for industry overseas.
only such school at present is con-
ed by Georgetown University, a Ro-
Catholic institution.

vocate" change approved

ethodist delegates approved plans to
ert the denomination's weekly *Chris-
Advocate* into a monthly family mag-
this fall. Sagging circulation was
ted as one reason for the change.
criptions have dropped 100,000 in
ast ten years, now number 237,000.
ie new monthly will be printed in
color, will contain some news, dele-
were told. Editor will be Leland D.
, former editor of the *Rotarian*. A
id monthly for pastors and lay lead-
vill also be established and bear the
The New Christian Advocate. The
odist Press Association expressed
"strong disapproval" of the new plans, said the new magazines would "not adequately fulfill the function of informing the church" because of "inadequate news coverage and lack of editorial opinion and of adequate discussion of issues."

Departure of the *Advocate* will leave THE LUTHERAN as the largest denominational weekly news magazine.

Federation still "Methodist"

At its last General Conference in 1952, the Methodist Church had asked the unofficial Methodist Federation for Social Action to drop "Methodist" from its name. The federation had been criticized for its political and social statements, was listed by the U.S. Senate Internal Security Subcommittee as a Communist-front.

Meeting at Minneapolis at the same time as the General Conference, the federation refused to make the change. "We will keep the name we have had for 49 years," said Dr. Lloyd Worley of Hartford, federation president. In resolutions adopted by its 200 delegates the Social

METHODIST BISHOPS RECEIVE COMMUNION
vice in Minneapolis church marks opening of quadrennial General Conference

Action Federation asked dissolution of the House Un-American Activities Committee and the Senate Internal Security Committee, discontinuance of hydrogen bomb tests, and abolition of the McCarran-Walter Immigration Act.

In Washington the group obtained a temporary injunction from a Federal District Court to halt further printing and distribution of *A Handbook for Americans*. The pamphlet, issued last December by the Senate Internal Security Subcommittee headed by Sen. James O. Eastland of Mississippi, listed the Methodist Federation for Social Action as a Communist-front organization. A further printing of 75,000 copies had been authorized by Congress on April 23. In the first issue, only 6,500 copies were printed. The list will continue to be published, the Senator announced after hearing of the injunction. The court order, they said, would not be obeyed.

Melish gets "peace" prize

The Rev. William Howard Melish, embattled supply priest at Holy Trinity Episcopal Church, Brooklyn, N. Y., got two awards late last month. Neither seemed likely to ease the dissension which has gripped the parish for some years.

The Appellate Division of the Brooklyn Supreme Court unanimously upheld Mr. Melish's right to continue as supply priest at the church pending further court action. The effect of this decision was to bar from the church Dr. Herman Sidener, who had been elected rector early this year by a group of vestrymen and installed by Long Island Bishop James P. DeWolfe. Pro-Melish forces had called the Sidener election illegal, later chose a new vestry favorable to Mr. Melish, who has been under fire for alleged left-wing activities.

The second award came from Vienna, where the Communist-dominated World Peace Council designated Mr. Melish to receive its 1955 International Peace Prize, which includes a $14,000 cash award. He was "surprised and humbled" by the award, which is a "badge of honor," Mr. Melish said.

Lewis Reynolds, senior warden of the church and leader of the group seeking to oust Mr. Melish, said the award "leaves no doubt as to his political affiliations."

Catholics join East German protest

Roman Catholic Bishop Wilhelm Weskamm of Berlin joined Lutheran Bishop Otto Dibelius in protesting a recent East Zone decree banning religious instruction in East Berlin high schools and hampering catechism classes in elementary schools. The Red decree limits religious instruction to the elementary schools, imposes government controls on the choice of teachers and calls for their supervision by school authorities. Classes in religion must now also be held after school hours.

Evangelical Church officials had denounced the new rules as a violation of the East German constitution and of the Berlin school law.

Roman Catholic leaders in Berlin also charged that government officials had suppressed two pastoral letters warning against Communist moves. Parish priests in many cases did not receive the letters, and it was believed that the mail bags containing them had been confiscated by Soviet Zone postal authorities.

Dr. Otto Nuschke, minister of church affairs in the East German cabinet, said last month that all church-state problems in the Red Zone "could be quickly settled" if the church leaders "would give assurances of their loyalty to the State."

Hymnal issued for the blind

More than 100 hymns widely used in Protestant churches are included in

USING NEW BRAILLE HYMNAL

John Urich, wife of pastor of Grace St. Paul's Lutheran Church in New k, sings along with three young mem- of congregation at Sunday service.

lle hymnal issued last month by the Milton Society (*see cut*). Dr. ght D. Smith, general secretary, said book will be offered free of charge ny blind person. The Braille system raised dots which sightless people "read" with their fingers.

o keep the hymnal in a size small gh to be useful, only the melodic line inted, Dr. Smith said. "While Braille ons of the average hymnal require ral volumes, these 100 hymns are in gle convenient book," he explained. istmas hymns are omitted from the collection since a Braille pamphlet aining 28 carols and hymns is pub- ed separately.

unded in 1928, the John Milton So- y is sponsored by Protestant denomi- ons to render Christian service to the d. It publishes three Braille magazines.

Colonialism seen hurting missions

"Western colonialism" was sharply criticized by Dr. Oscar A. Benson, president of the Augustana Lutheran Church, in an address to Augustana's New England Conference last month.

"If the West continues its program of colonialism in Africa," Dr. Benson said, "its people will find themselves excluded from that continent. Talk to our missionaries—they'll tell you that they will soon be banished from Africa if western nations continue to keep Africans under economic slavery. They'll tell you how hopeless mission work is after natives have been exploited by so-called Christian businessmen."

Dr. Benson also told the convention that the Augustana Church is opposed to admitting national language church groups who "insist upon teaching Christianity to their children in a foreign tongue."

New York bars obscene books

Freedom of the press is not violated when obscene or filthy books are banned, the New York State Court of Appeals ruled early this month. The decision upheld a 1941 state law which permits the chief executive officer of any city, town or village to seek injunctions against the distribution of books, pictures or other materials deemed obscene.

A New York publisher and several bookstores had claimed that the word "obscene" could not be defined and that a judge's action in ordering some books and magazines seized and destroyed was an act of censorship contrary to the First Amendment to the U.S. Constitution.

Any publications exploiting "sex, crime and horror" came under the ban of Rhode Island law in a measure adopted last month. New York state also tightened its defenses against indecent publications and

films in a series of four "anti-smut" bills signed into law last month by Governor Averell Harriman. In Nebraska the State Federation of Women's Clubs appealed for federal aid in cleaning up comic books.

Nevada Council of Catholic Men sent to all dealers a list of 200 books and magazines it considers indecent, asked that they be banned from the stores.

Membership gains cited

Membership figures of leading Protestant churches revealed the results of recent heightened interest in religion. Methodists attending the General Conference in Minneapolis were told that the 9-million-member denomination had established more than 1,000 new congregations in the four years since the last conference. Most notable financial increase was in support of the 116 church-related Methodist colleges—a record total of nearly $5 million in 1955 not counting endowments and funds from special regional campaigns.

Presbyterian Church U.S.A. reported the largest net gain for one year in its history. Membership increased by 77,338 in 1955 to a 2,736,241 total. Contributions for all causes reached $180 million, of which $29 million went for benevolence causes.

United Lutheran figures reported last week showed membership at 2,270,655 as the result of a 64,560 increase in 1955.

Gettysburg College elects president

A wartime associate and friend of President Eisenhower was elected president of Gettysburg College last week. A retired U.S. Army Lieutenant General, Willard Stewart Paul, will head the Lutheran school, the board of trustees announced, and become Gettysburg's first non-Lutheran president. Gen. Paul is a Presbyterian.

The 62-year-old general who succeeds Dr. Walter Langsam, now president of the University of Cincinnati, at Gettysburg, was chief personnel officer of General Eisenhower's World War II headquarters in London and commanded the 75th Infantry Division. A native of Worcester, Mass., he holds degrees from Dartmouth College, American University and Johns Hopkins University. Since his retirement from the army in 1949 he has served as consultant to various government agencies.

The day after Gen. Paul's appointment was announced, Gettysburg College had a visit from neighbor Eisenhower: The president and Mrs. Eisenhower attended a Sunday service at the school's Christ Chapel.

Worship freedom requires fireworks

Limitation on the use of fireworks displays would be an encroachment on their religious liberty, Chinese leaders in Honolulu told the city's board of supervisors last week. An ordinance for the control of fireworks was under consideration after several serious accidents occurred during a recent Chinese New Year celebration.

"Chinese traditional religious rites have always included the setting off of fire crackers," the secretary of the United Chinese Society wrote to Mayor Neal S. Blaisdell. "Such displays have been as intimate a part of our religion as the ringing of church bells is to western religious activities."

Hawaiian church leaders disagreed with the Chinese plea. "Indiscriminate use of fireworks on the Chinese New Year makes it impossible to hold other religious services on that day," said the Rev. Richard D. Isler, executive director of the Honolulu Council of Churches. "Licensing of fireworks would definitely not involve a violation of religious freedom."

A REPORT TO THE CHURCHES ON THE SERVICE BOOK AND HYMNAL

In response to numerous inquiries concerning work on the new *Service Book and Hymnal* the Editorial Committee and the publishers have thought it desirable to make a statement to the churches.

The Hymnal is the first part of the book to be set in type, since the arrangement of the tunes affects the order of the hymns. Typesetting of a hymnal is not a rapid kind of work . . .

At the present time about one-third of the hymns have been set. The total collection will comprise 602 hymns, plus indexes.

The work of editing the manuscript of the liturgy is being carried on while the typesetting of the *Hymnal* goes forward. It is hoped that it will be possible to deliver this manuscript to the publishers during the summer. Apart from the musical settings, the text-composition of the liturgy should proceed at a rapid rate after delivery of the manuscript.

After the typesetting is completed and the plates made, the publishing houses will require time enough to secure bids for the large printing which will be required. Printing of the book will probably take about three to four months. . . .

The music edition will form a volume of 1,024 pages of which 300 pages will be devoted to the *Service Book* and some 700 to the *Hymnal*.

When may our churches and people expect to receive copies of the new book? No firm answer is possible at present. With continuation of present progress and with no unforeseen delays, the book should be published by the middle or end of the year 1957.

The interest in and eagerness for the new book . . . are heartening signs to those engaged in the actual work. It is their hope that eagerness may be matched by patience and understanding . . . of the same order which has brought the work from its uncertain beginnings to its present stage.

Chinese celebrators should be allowed use fireworks "if they are essential to religion," said the Rev. H. B. Rambo, island Baptist leader, but only in ss "where they will not molest or endger people of other religions."

hymnal due in 1957

When a revision of the ULCA *Common Service Book* was proposed in 1944, convention took action which paved way for an all-Lutheran hymnal to issued. Since that time, a commission esenting the Augustana, American, ngelical, United Evangelical and ted Lutheran churches as well as the mn Synod has been working on the or project.

Delays in final selection of hymns and liturgical settings pushed off the publication date, which had first been set for 1954. Last week the Editorial Committee and the Publishers issued a joint statement which appears in part on this page. Publication is promised in the "middle or end of 1957."

And so forth

A proposal that women may be ordained as deacons or elders will be considered by the Southern Presbyterians at their general assembly at Montreat, N. C., May 31—June 6.

Dr. Georgia Harkness, Methodist theologian, will be guest professor at the Japanese International Christian University next year.

World News Notes

IF ISRAELI WORKMEN were to drive a half-dozen bulldozers into the marshland below Lake Huleh this month, there would probably be war in the Middle East. Bright promises to "cease fire," signed by Israel, Egypt, Jordan, Syria, and Lebanon, were brought to United Nations headquarters in New York by Dag Hammarskjold last week. But they would quickly evaporate if Israel insists on resuming work near Lake Huleh on the partly completed canal to syphon Jordan River water into tunnels and pipelines so as to irrigate the arid Negev region.

Without the canal, Israel can't feed its steadily growing population. Importing food now costs Israel $65 million a year. About 50,000 immigrants are arriving in the tiny country each year, and normal population increase is another 40,000.

More water to irrigate farm land is desperately needed, and the only source is the little Jordan. A system of dams and canals, which would probably cost $200 million, could make use of the surplus winter rainfall, and be helpful not only to Israel but to water-starved Palestinian Arabs in Jordan.

Arabs would rather see the water wasted than co-operate in making life easier for the Israelis.

SHOOTING ALONG the borders of Israel quieted down after the United Nations Secretary General, Mr. Hammarskjold, spent a month hurrying around the capital cities of the Middle East seeking a cease-fire agreement. If the agreement sticks, it will be a major victory for the UN as a peacemaker.

The restless 1948 armistice has been patched up, and the UN has secured permission for its truce observers to patrol the danger areas more freely in preventing warfare along the Israeli border.

It had been three Western nations—Britain, France, and the U.S.—that formerly held responsibility for preventing a Middle Eastern war. They have not agreed among themselves as to what steps they would take in case a real war breaks out. Shifting responsibility to the UN Security Council means that Russia now has authority equal to that of the Western nations in the critical Mideastern area.

It has been Red shipments of arms to Egypt which unbalanced the Middle East situation. Any thorough-going settlement of the situation must include an agreement prohibiting further arms shipments both to the Arab nations and to Israel. Russia will probably insist, as a price for withholding arms from Egypt, that the Western nations cease their vigorous efforts to arm Iraq, Turkey and Pakistan as allies against Russia.

LOOKING BACK ten years, it now seems obvious that it would have been smarter at the end of World War II to resettle a million Jewish refugees in Nevada, or some such underpopulated area, rather than in Israel. Even in Nevada's empty and arid regions, they would have had about as good a chance of making a living as they have today in Israel. And they would have found more friendly neighbors in California and Utah than they have today among the Arabs of Jordan and Syria.

It was the United Nations, under pressure from U.S. political leaders, that drew up the 1947 boundaries setting up a Jewish state in the ancient Palestinian homeland. The problems created then seem more difficult to solve now than they did when they were new.

SHINGTON

BERT VAN DEUSEN

FOREIGN AID

ESIDENT EISENHOWER'S proposal that oreign aid program for next year be ed 40 per cent to a total of $4.9 bil- is running into opposition in Con- Chairmen of House and Senate nittees dealing with foreign policy d criticism of the suggested pro- , for various reasons.

nator Walter George, chairman of enate Foreign Relations Committee, disturbed by Eisenhower's request permission to make long-term com- ents for aid to projects that will take al years to complete. In particular, bjected to promising future support the projected Aswan Dam when t's role on the world scene is un- in.

eorge suggested that a commission of anding citizens be appointed to re- ine foreign aid policy and to clarify range objectives. President Eisen- er commented favorably on the sug- on, saying that foreign policy must ys be kept up-to-date to match cur- world developments.

ne President's remarks brought a tive response from the other end of Capitol. Congressman James Rich- , chairman of the House Foreign Af- Committee, said that a restudy of ilosophy of foreign aid implied the ihood of a new policy. He suggested Congress "mark time" on the Presi- 's $4.9 billion request until such a study could be made. He said that if the program proposed for next year is only a stopgap, it involves too much money.

Dulles replies

JUST BEFORE leaving for Paris for a meeting with NATO representatives, John Foster Dulles appeared before the Senate Foreign Relations Committee. He asked for support for the big boost in next year's foreign aid appropriation, without waiting for a restudy of the aid program.

Dulles' most persuasive argument was Russia's new policy of offering economic aid to its allies and to neutral countries. "It would be ironic," he said, "if now that the Soviet has begun giving aid in terms of hundreds of millions, the United States should withdraw from that program which it invented and let the Soviet take over that field."

THE REAL IRONY lies in the fact that it takes Soviet competition to bring the U.S. to an awareness of the value of its own approach. For years the Point Four program has limped along, a stepchild among huge military appropriations, given grudging and inadequate support by Congress. Now the Soviets copy the idea, and we suddenly realize we will have to put more money and personnel into economic and technical aid.

For once we were there first with the most. The "bold new program" of helping other countries raise their standard of living fired the imagination of people in all parts of the world. But somewhere along the line, the idealism got tangled up with military pacts and strategic materials, and technical aid became an undernourished offshoot of U.S. foreign policy. Now that Russia is wooing neutral countries with rubles and technicians, Congress may decide that we had a good idea and give it the support which it deserves.

STORY-TELLING PASTOR

SOME FOLKS BECOME engrossed in hobbies that bring pleasure or satisfaction to themselves or their families. But not so with a Lutheran pastor in Syracuse, New York. His hobby brings not only pleasure but spiritual guidance to thousands in the central New York area every week.

The Rev. John E. Sjauken, pastor of St. John and St. Peter's Church, is about to enter the fifth year of his Sunday television program, "Tell Us a Story."

"Tell Us a Story" is more than a title —it is an actuality. The half-hour program presents four children seated at a table in Sunday school. Pastor Sjauken tells this group a Bible story.

IN THE OPENING MINUTES of the show, the pastor introduces the children to the audience, and puts them at ease with questions about their school work, church activities, hobbies. Each child brings an example of his hobby with him and puts it on the table so he can show it to the audience while discussing it with Pastor Sjauken.

By WILLIAM R. COLE, JR.
Staff writer, The Syracuse "Herald-Journal"

Following this introduction, the pastor tells his story. He illustrates it with cut-out Bible figures on a "flannelgraph," or a puppet movie depicting some biblical incident.

After the first story, a children's choir sings a hymn. Then the camera goes back to the pastor who tells a second story.

During this, Pastor Sjauken often uses a few simple props of his own. "From these I draw the first letter of the object used and lead into a virtue that the children should practice. Like the first letter of 'pencil' would suggest purity, or the ... in toy car would bring to mind charity," he explains.

The show closes with another choir number.

Stories for one six-month period are taken from the Old Testament. For the next six months they come from the New Testament.

PANEL MEMBERS and children in the choir are selected from various Protestant churches throughout the city and county and take part in a get-acquainted session with Pastor Sjauken on the Wednesday preceding the program.

cuse clergyman tells stories hildren — and adults — every day on popular television show

he show attracts an audience of ed faiths, as response to the pastor's of a Christ picture indicates. Dur- each program he asks viewers to write he picture, which has a prayer printed he reverse side. Thousands have been ed.

he program is sponsored by the Coun- bf Churches of Syracuse and Onon- a County. It is carried as a public serv- by station WSYR-TV. The Rev. Mr. ken writes and produces the show. YR-TV provides the air time, tech- l aid such as studio, cameras, lights, the director and technicians. It went he air for the first time in July 1952.

HE LENGTH OF TIME the program has n carried by WSYR-TV as a public ice is not the only indication that the on is pleased with the show or that well received by its large audience. The Rev. Mr. Sjauken, with 'Tell Us ory,' serves the community as a whole. s evident to us that he is doing an unusual job with teaching children as well as adults. We are very happy with him and think of him as a staff member," says James McDonald, program director at WSYR-TV.

The program is carried in one of the best Sunday afternoon time segments, attracting the family audience when it is most likely to be at home together. The station has consistently refused to sell commercial time for this period.

"We haven't allowed, nor do we intend to allow, a situation to develop that would pre-empt the time for 'Tell Us a Story,' " McDonald says.

THE TV PROGRAM is not Pastor Sjauken's first service to a mass audience. He had experience in radio before becoming a TV personality. He and his wife, Clarissa, did more than 400 religious radio broadcasts over ten stations in New York City.

Mr. Sjauken was ordained to the ministry in 1934. His first congregation was the Calvary Church in New York City. From 1941 to 1945, he was an army chaplain, and saw duty in Africa, Sicily, and various parts of Europe.

After discharge from the service, he engaged in graduate study in 1946 and 1947, and in 1947 and 1948 was professor of religious education at Hartwick College, Oneonta, N. Y. He became pastor of his present church in 1948.

In 1952 Mr. Sjauken became chaplain of the Syracuse fire department. He was elected secretary of the Central Conference of the New York and New England Synod last month.

AFTER FOUR YEARS of being on view to thousands weekly, Pastor Sjauken is still "amazed" at the number of people who recognize and greet him as he goes about the city.

And, of course, he is pleased that he

CHILDREN'S CHOIRS COME FROM VARIOUS CONGREGATIONS TO HELP ON TV PROGRAM

is able to serve the Lord in this way as well as from his pulpit because, he says, "I get a great deal of enjoyment out of the program and it is the closest thing I have to a hobby."

Pastor Sjauken is not content to confine his teachings of the Lord's way from his church or over the air. His next ste is to incorporate the stories used on h TV program into a Sunday school boo of instruction.

If his past and present performance are a good indication, the Sunday scho book will be a best seller.

✠

REMAINDER

LITTLE six-year-old Dixie often busied herself as the teacher, using her four-year-old brother, Bobby, as her pupil.

On this occasion they were dressed for bed. Dixie was giving her faithful little pupil a complete explanation of their bedtime prayer. After the commentary on "I pray the Lord my soul to take," Bobby asked, "What is my soul?"

The six-year-old teacher quickly answered, "Your soul is all you have left when you die."

Teacher and pupil were both satisfied with the answer. A. K. W.

NE PER CENT
THE DUTCH
RE LUTHERAN

Church in the Netherlands had slow growth since the Reformation. Vigorous evangelism now underway is beginning to show results

ARRY J. KREIDER

HE LUTHERAN CHURCH in the Nether- is small in numbers. Of course the n itself is quite small, about the size ne of our smaller states. The popula- totals some 11 million.

he Roman Catholic Church is now st place in number of members, with Dutch Reformed Church second. erans form about 1 per cent of the lation.

UTHERANISM in the Netherlands goes to 1560 when its first congregation formed in the town of Woerden. The ent building of this congregation was ted in 1646, which is three years be- the beginning of the Lutheran rch in America.

he Church in the Netherlands has 56 gregations, but the term "congrega- " does not always mean what it does merica. In Amsterdam, for example, Lutherans are included in one con- gation, but there are nine parishes, eight pastors and ten buildings where ices are held regularly.

he whole church is called the Evan- cal Lutheran Church in the Kingdom he Netherlands. Once a year all pas- and lay delegates meet for a day in t is called the *Generale Kirkelijke gadering* (General Church Assembly). assembly is opened with a service sermon, after which follow reports on the state of the church—missions, stewardship, evangelism, together with special items, such as the new liturgy and hymnal. There is discussion in the assembly, but no actions are taken.

On the two days following the general assembly, a group of about 35 pastors and lay delegates, elected by districts, together with the three Lutheran professors of the University of Amsterdam and the theo-

Interior of the Round Church, Amsterdam

Executive committee in session

logical seminary as advisors, meet as the synod of the church. These sessions are closed to the public. Here the decisions are made for the whole church.

THERE IS ALSO a synodical committee of 11 pastors and laymen. This committee is similar to the executive committee of a Lutheran synod in America. It takes up the problems assigned to it by the synod, and works out solutions which are recommended to the synod for decision.

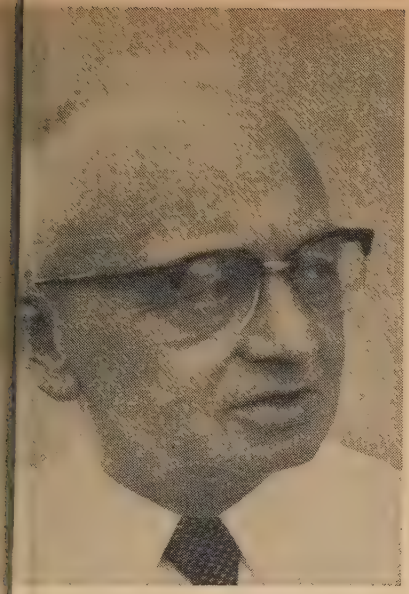
The general assembly of the synod is presided over by Dr. J. P. Van Heest. President Van Heest has been pastor for 40 years, of which the past 28 were spent in Amsterdam. He served as secretary of the church for three years, and has been president for the past 10 years. An outstanding achievement under his presidency was the reunion in 1952 of the two bodies of Lutherans in the Netherlands which had been separated since 1791.

The able leadership of President Van Heest was recognized when Wagner College last June conferred on him the degree of doctor of divinity. The honor was doubly appreciated by the Netherlands Church because it was conferred in Amsterdam at the annual meeting of the general assembly of the church.

The reunited church has manifested a vigorous life in a number of ways. One is in the publications coming out in rapid succession. A new edition of Luther's *Catechism* appeared early in 1954. It is an excellent work, including not only the *Catechism* in a new translation but also a well-outlined study of the Bible, the story of the church, and the first 18 articles of the *Augsburg Confession*.

After reading the new translation of Luther's explanations in simple, understandable language for the youth, we could wish that we too had as good a new translation. Compare the "defend him and think the best of him" in the new Dutch translation of the explanation of the Eighth Commandment with our cumbersome "put the most charitable construction on all his actions."

A NEW TRANSLATION of the *Augsburg Confession* by Professor P. Boendermaker



President J. P. Van Heest

ae Lutheran theological seminary at terdam has appeared. Its purpose, hat of the *Catechism,* is to make the burg *Confession* clear and better rstood by having it in the language e people of today.

new biography of Luther appeared tly. It is unusually well written, by essor W. J. Kooiman, Lutheran pro- r at the University of Amsterdam. essor Kooiman has already quite an rnational reputation as a scholar in logy. Last summer he was one of a of five European scholars who lec- d in various parts of the United States Canada under the auspices of the ional Lutheran Council.

he outstanding publication, however, e new Liturgy and Hymnal, published September. That story will be told later article.

NE OF THE far-reaching undertakings he synod is its nationwide program visitation evangelism, which Synod's Secretary Cornelius Pel ably heads up. Visitation, of course, is not new to the Netherlands Church. The pastors have been doing it regularly. Within the past ten to twenty years various congregations have had groups of laymen assisting the pastors in visitation. But it was not organized as part of the work of the whole church.

Now it is being carefully organized. The particularly appealing part is that it is to be a long-range program of continuous visitation in the congregation.

There are six districts into which the country has been divided, with two leaders in each district to help the congregations get the program underway. The program began last fall. At least 50 per cent of the congregations have participated, including all of the big congregations. Each congregation has from 10 to 20 visitors, both men and women, carefully selected and trained.

The plan is to visit every home on the congregation's list. The first to be visited were the lapsed members; then the Lutheran people who have moved into the parish; then the nonmember homes of Sunday school children and young people in the youth clubs.

THE DUTCH have one big advantage over us in America in calling upon Lutheran people moving into the community. When a family moves, the government registers the fact, and one of the questions asked on the form that is filled out is the religious preference. The church can get these names by taking out what is called a subscription. It works this way: a church buys a subscription for 100 names. The government sends to the church the name of every family of Lutheran preference which moves into the parish, until the subscription of 100 names is used up. Then the church buys

another subscription for more names.

The program is in capable hands, and should produce much good for the Lutheran Church. Of course, it will take time to get it working well, for much training is needed to get the program fully underway, and much encouragement thereafter to keep it going.

BUT WHILE the evangelism program will do much to build up the church, especially in new communities, the increase in numbers will also magnify the already acute problem of housing the new congregations because of the high cost of building.

The rapidly growing congregation in the west section of Amsterdam now meets in a public-school building, and has for some years been working to get a building of its own. Finally the plan were drawn for a simple but beautifu church. The proposed church is abou the same in size as the Maarten Luthe Kerk, completed in 1938 at a cost o $46,000. But when bids for the nev West Church came in last summer, th low bid was $144,000.

The Netherlands Church, though smal in numbers, is going at its task with vigo and courage. This is typified by the Wes Congregation of Amsterdam, in that it September of last year it launched forth courageously by starting its new building In Amsterdam there is no groundbreakin ceremony, since all buildings rest on pile sunk in the sandy foundation of the city Sinking the first pile was the joyous occa sion marking the beginning of the erec tion of a new church building.

Professor Kooiman (at right) was among five European leaders who lectured in U. S

Testament symbols of evil seen applying
cent purge of Stalin myths by Communists

By REINHOLD NIEBUHR

E REMARKABLE developments in a's Communist 20th Party Congress, hich the current Communist boss hchev gave a lurid account of the noid illusions of the dictator, Stalin, confessed that everyone was in fear is life because of Stalin's absolute r, will, no doubt, have many political cussions, which are not our interest We want to call attention to the ous implications.

r a very long time, modern Chris- were embarrassed by the symbol of Anti-Christ" in the New Testament, by the corresponding symbol of the st" in the Book of Revelation, where of the signs of the end of the age is ibed in these words, "And they hipped the dragon which gave power the beast: and they worshipped the , saying, Who is like unto the beast? is able to make war with him?"

IESE NEW TESTAMENT symbols ed meaningless in the long period in h it seemed pointless to predict the gence of great evil, since everyone ved that history was in the process vercoming evil. They became mean- l only when the emergence of com- ism and the threat of atomic wars ed these hopes to be illusory and ed the relevance of the New Testa- interpretation of history, which in- cably anticipated that evil would with the good in history, so that ry was not the answer, but actually accentuation, of every human pre- ment.

ven now we must not follow the listic sects who try to speculate on her a current figure of malevolence power, whether it be Napoleon or the Kaiser or Hitler—or now Stalin—is really the "Anti-Christ." None of them are and all of them are. Particularly those figures which combine great power with the pretension of great sanctity are the symbols of the Anti-Christ. They are like the "Beast" which asked to be worshiped because it had the power to challenge "who can make war against the beast?" And at the same time, the "Beast" pretended to have achieved the final good. In the case of communism, this claim is obvious. It claimed to have achieved a heaven on earth, a "classless society" in which there would be no more injustice, but which in fact generated the injustice which always flows from an absolute monopoly of power.

THE EVILS of communism are in other words, not fortuitous, nor are they the consequence of the corruption of one man by the name of Stalin. They are the consequence of absolute pretension, of men claiming omniscience and omnipotence which belongs only to God.

Modern communism is so evil because of these pretensions. It will continue to be evil even if it succeeds in moderating the pride of a single dictator. But the nth degree of the evil of the "Anti-Christ" will be approached wherever human pride and vanity in men, or in nations, pretends to have achieved the final virtue and combined it with the final power.

KIDS CAN DO IT

By HAROLD HELFER

Going across the street meant breaking through an old boundary. It wasn't as difficult as it seemed at first

JEREMIAH STOOD by the curb looking across the street. He knew it was probably an ordinary street, both in size and looks, but it seemed terribly wide.

Across the street the boys were playing ball. They pretended not to see him but Jeremiah knew they had. Every now and then, there were glances his way. And they'd gotten together and whispered.

MR. SMALLWOOD, the principal, was watching from a front window in the school building. So Jeremiah knew the other boys wouldn't jump on him. If they did, Mr. Smallwood would come running out and they wouldn't have a chance to hurt him. But, still, though most of Jeremiah wanted to go ahead and cross the street and get it over with, his legs refused to budge.

And it was getting late. The school bell would be ringing before long. So he just had to cross the street. Jeremiah knew that. But, somehow or other, he couldn't make himself do it.

Maybe Mr. Smallwood, who seemed to have an anxious look on his face, would come and get him. But that wouldn't be good either. The others would think he was a sissy or something, having to have the principal come and get him.

Jeremiah wished that there never had been such a word as segregation and all that business. He'd been perfectly happy going to the colored school on Tilden Street, even though it meant walking quite a distance. But now you had to go to school according to where you lived. Since his dad was a janitor in an apartment house in a white neighborhood with a live-in apartment in the basement, that meant that Jeremiah had to go to school with the white children.

Jeremiah had felt so badly about it that a few days ago his mother had taken him to see Mr. Smallwood to ask if Jeremiah couldn't still go to the colored school on Tilden Street. Mr. Smallwood said there wasn't any such thing any longer as a colored school or a white school and that you had to go to the school nearest you. He admitted that Jeremiah might be about the only colored boy to go to his school but he had assured Jeremiah's mother that everything would be all right. Mr. Smallwood seemed to have a troubled look on his face now. Jeremiah wished he had taken up his mother's offer to come with him to school this first day, but he hadn't wished to seem like a sissy.

HE KNEW it was getting nearer and nearer school time. But he still couldn't make himself cross the wide and terrible expanse of concrete to the other side of the street. And then he had a feeling come over him that would burn his feet in the opposite direction and make him run as fast as he could, maybe to his apartment or maybe to his school or

en Street or maybe not anywhere in
cular.

remiah had actually just about half-
ed when the ball came sailing in his
tion. It landed a few feet away, and
icked it up and threw it back across
treet. Jeremiah did this automatically,
out thinking. But now he found him-
watching the ball game with more
nt interest. They had a pretty good
ing field, better than at the Tilden
et school.

HEY DIDN'T SEEM to be too good hit-
When Jeremiah hit the ball he gen-
y sent it swooshing over the second
man's head. Some of the boys at the
en Street school could hit the ball
straighter and harder than he. May-
he white boys weren't as strong as
red boys. Maybe they didn't eat as
h black-eyed peas and sowbelly.

hey seemed to field the ball well,
gh. Jeremiah found himself watching
ome fascination.

nd then this foul ball came trickling
he bat and into the street. It barely
e it into the street. It was much closer
he other side than his. But still all
seemed to be on him. Maybe he was
er to the ball than any of the others.
ost before he realized it himself, he'd
and got this ball.

full minute passed before he was
ely aware of the fact that instead of
rning across the street he had re-
ned by the curb where he'd picked
the ball. Then, when it dawned on
fully what had happened, that he
actually almost right on the school
nds, a funny feeling came over him.
was a queer sensation because, while
felt rooted to the spot, he wanted to
and flee. And he was beginning to
himself ready to take off when this
er foul ball came his way.

This one was a sort of a line drive. It was coming pretty hard. But Jeremiah reached out, and there was a part-burning, part-plopping sensation in his hand.

Jeremiah looked and, sure enough, there was the ball, still sticking in his hand. It was a quite wonderful catch, there was no question about it. Jeremiah tossed the ball back. And, as he did so, something came zooming his way from the field. Jeremiah half-way turned, getting ready to spring away. But, from the corner of his eyes, he saw that it wasn't a brick or a stick but a baseball glove. Somebody was saying, "You been getting so many of our balls, you might as well come over and play left field."

JEREMIAH only played for an inning, because the bell rang. But he was just as happy as if he'd been Babe Ruth, Joe DiMaggio and Ted Williams combined. The school part seemed to be nice too. Hardly anyone paid any particular attention to him. It was just as if he were like anybody else.

By the last period, he felt so good that he could hardly stand it. But it was on the way home that his heart almost burnt with joy.

It wasn't only that he walked down the street with a bunch of the fellows, as if he'd belonged with them all his life, or even when the startling announcement was made that he was to be their regular left fielder. It was what came afterward, after he'd said, "Well, that's mighty nice of you to say that, but you don't really know that I can play so good."

It was then that the stubby, freckle-faced boy, with a cheerful grin on his face said, "Well, we're sort of doing it in self-defense, you might say. It gets wearisome trying to foul off pitches to somebody across the street to get him to join you."

UNWELCOME THOUGHT

I WAS IRONING when Mrs. Sym dropped in. "Go on with what you're doing. Just let me sit and talk to you. No, don't get another chair. I like a straight one right now. Oh, you're ironing that cute little pinafore Susie had on in church."

"She likes it and I do think it looks cute. I have to be careful not to make too much of a baby of her, since she is my baby, but Weesie Clinefoos has one. Not that that proves anything."

"Sometime I hope to get to know Weesie's mother. I hear such contradictory things I'd like to know her myself."

"Then you'll still know contradictory things about her. But isn't that the way with most people?"

"I KNOW. Even myself. Sometimes I'm one way and sometimes another and I sort of wonder which is the real me. Am I really the brave, well-adjusted, modern young woman who takes having a baby in her stride? Or am I really the scared idiot who'd like to skip the next month and wake up with it all safely behind me? I don't know and I'm sure my husband doesn't. Poor man! He can't make up his mind whether to go to synod meetings in the daytime next week or stay home."

"That's right. Synod is meeting close enough for him to commute. That helps."

"I've an awful nerve asking, but I'm wondering what your plans are for next week? Much as I hate having Sym gone so much, I think he ought to attend the sessions. If you are going to be around for me to call if I need you—?"

"Of course. I have some meetings and things but nothing terribly important. I can't think of a thing I couldn't miss easily. I'll either be at home or let you have a number where you could reach me. You could have your suppers with us and by bedtime your husband would be home. Sounds like a sensible arrangement to me."

"Well, if it wouldn't be imposing on you to ask you to be on call, I'll be brave and insist on Sym's going to synod with Pastor Ittel."

I RAN MY IRON quickly over the seams of Dan's seersucker shirt. "Will it really matter so much, having Pastor Sym gone all day?"

"Not really. I've a couple of books I want to read. And some things I'm making for the baby aren't quite done. I'll keep busy. The time won't be too long till he gets home in the evening." She smiled, a little shy. "If you're going to be around, I won't feel deserted. For some reason I feel close to you."

"I'm glad you do. And we'll find something to do besides sit around and wait. What's at the movies next week?"

"I don't know, but let's find out." She stood up to go. "We will now trundle on. You really should have a halo, you know."

"Mercy! You're having delusions now. That's quite serious."

I stood on the porch, laughing with her for a moment, then watched her carefully as she made it down our steps. They really are getting wobbly. If Dan doesn

mething about them soon, we'll just to call in a carpenter.

rning back to the kitchen, I shut out bright spring sunshine. Too bad to on such a day, but there was work e done. As I plugged in the iron n, I thought with half-embarrassed sement about my visitor's compli-ts. She had really made me sound .

et I was very much pleased that she as she did. Every young woman needs lder confidant who has been over the ahead of her and can give her a little idence. I was glad to be that kind of d.

aybe friendship is my talent. I'm not brighest woman in our congregation. n't get things organized as well as do. But I do try to help where I I like people as a usual thing, and long well with them.

AKE THAT BUSINESS of Kathy Matteo. s the one who alerted Pastor Ittel to fact that she needed help with the onal problems that were getting too h for her. He thanked me for calling and said he thought she'll soon be ghtened out, that she had kept too y things bottled up too long. "Once talks it out, I believe she'll see things ue Christian perspective," he said.

knew she ought to talk," I agreed, I was afraid to let her talk to me, ear I'd say the wrong thing and make worse."

e laughed. "That could happen, I ose, if she were thinking of you as a selor. But don't let all this talk about hology keep you from just plain dliness. That's what most people badly. And you're the person to it."

Maybe so. But it does make me a lit-cared."

"Seems as though the wrong people get scared. Those with just plain commonsense are afraid to use it, for fear of doing damage. Then some without it set themselves up as experts, with very little backing for it. They're the ones who do harm."

He grinned, pulling his ear. "Same thing happened in education, only you're probably too young to remember. The 'experts' knew so much more than parents they gave parents a terrible inferiority feeling. Now we have to think up all kinds of schemes to draw parents back into the picture—a picture they should never have been out of."

"I suppose you're right. I'll keep on being friendly."

"You do that. For one person who needs a counselor, there are, in my opinion, ten who need a friend just to listen. You're a good listener, Connie. See how I ramble on." He left, then, and I hadn't thought much more about the conversation till just now, when I put it together with what Mrs. Sym said.

I guess I do have a way of seeing the other person's point of view. Oh, I have likes and dislikes as much as anyone else, but I do try to love everyone as much as I can as a sort of response for Christ's love to me.

As I WENT on with my ironing, I was feeling very much at peace with the world. I thought about my family and how much I love them. And there are so many other people for whom I have a warm human concern.

And suddenly, I had a picture of myself standing there being complacent about my lot. Was I really thanking God I was not like other people?

The thought shocked me motionless. I stood there until I realized I'd almost scorched Pete's shirt.

Making Church Windows is Still an Art

IN THIS MACHINE AGE, when automation and atomic power seem to dominate the scene, it is encouraging to note that spiritual values are not being ignored. The vast upsurge in church membership and church building amply proves this. Recent years have also brought a revival of the stained glass art and today American artists and craftsmen are creating truly beautiful windows.

The making of stained glass windows is an ancient art which had its golden age during the twelfth and thirteenth centuries in Europe. It is often assumed that this art which produced the magnificently beautiful windows in the great Gothic cathedrals of the Middle Ages has been lost. Nothing could be further from the truth. The art-craft flourishes in the United States today as never before.

TODAY THE stained glass windows for our churches are being made in much the same way as they were seven hundred years ago. American craftsmen are using the same kinds of glass as the medieval craftsman did and their windows tell the same story of the love of God. The important difference is that this story is told in the language of our times and reflects a spirit uniquely American. If any other change is to be noted, it is that because of improved tools and materials, the windows of today are better crafted than those made centuries ago.

The color of stained glass is in the glass itself and results from adding chemicals to the glass in its molten state. For example, copper oxide under different conditions produces ruby, blue, or green, while cobalt is the principal base of fine pure blues. Green is also obtained from chromium and iron oxide while golden glass may get its color from uranium, cadmium sulfide, or titanium.

THIS METHOD of staining or dyeing glass is the same as that employed in the Middle Ages. For this reason it is called antique glass or pot-metal, from the pot in which it is made. A lump of bubbling mass is caught up at the end of a blow pipe, blown into a cylinder, cut, flattened and cooled. Its imperfections of texture and varying thicknesses add to its glory.

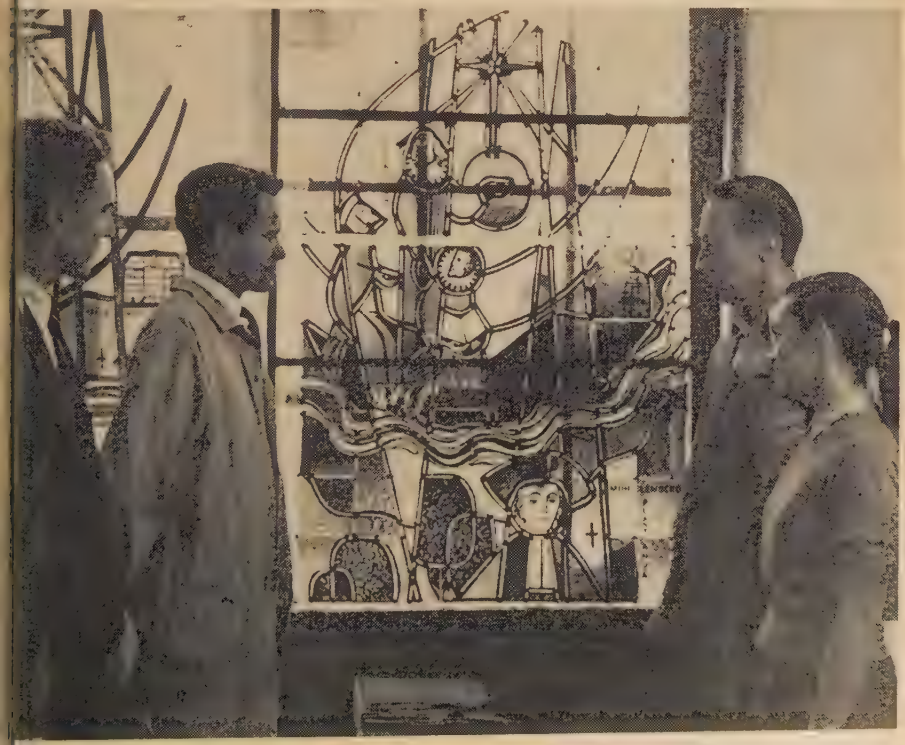
Flashed glass is made by dipping a ball of molten white glass into molten colored glass. When blown and flattened the result is a sheet of glass of less intense color because it is white on one side and colored on the other. The use of flashed glass enables the craftsman to obtain certain effects not otherwise obtainable.

Water-color sketch of window is the first indication of what the artist has in mind

-toon" is full-sized drawing of every
e of glass and lead planned for use

When a stained glass studio is commissioned to make the window, the first requirement is a visit to the site to see the building the window is to adorn and to study the lighting conditions and the architecture. After consultation with the client to determine the desired theme or story to be translated into glass, a small-scale design in water color is prepared. This serves as a working model for the artist and gives the client an idea of how the completed window will look.

After the design has been approved, the next step is to draw a "cartoon"—or full-sized drawing in black and white. The suggestions of the first sketch are developed in the cartoon. These include the size and shape of each piece of glass to be cut, the thickness of the leads, the location and size of metal supports, as



Glass is now assembled and details are painted on it according to design

well as lettering, figure details, symbols, and the like. All must be carefully drawn, for this drawing is the most important of all since it is the basis for all other production steps.

From the cartoon, cutline and pattern drawings are made. The cutline drawing is a careful, exact tracing of the cartoon on heavy paper which later serves as a guide for placing and binding with lead the many pieces of glass. Each space is numbered to avoid future trouble.

The pattern drawing is a carbon copy of the cutline drawing. This pattern is cut apart along the indicated lead lines with a double-bladed knife or scissors. The tool removes a thin strip of paper to allow space between the pieces of glass for the double-grooved lead used to secure the many pieces of glass together.

Now, USING the water color design as a guide, the glass is selected and cut with a diamond or steel wheel to the shape of its pattern.

After all the glass has been cut and placed in position on the cartoon, the painter takes over. He traces the main outlines of the cartoon upon the corresponding pieces of glass with a special paint that becomes a part of the glass when heated.

To safeguard against the possibility of losing the trace lines the painted pieces of glass are placed in a kiln and fired to about 1300° F. when the painted lines fuse with the glass.

The next process requires setting the window in place before natural light. To do this the cutline drawing is laid upon a flat bench and a large plate-glass easel is placed upon it. The various pieces of glass are placed on the easel in the exact position indicated by the pattern below. The pieces of glass must not touch each other, because space must be allowed for

Painted glass goes in kiln for firing

In final assembly of window, numerous pieces of glass are leaded and soldered

the lead in the final assembly process.

Melted wax is dropped into these spaces at intervals, which when hard holds the pieces of glass firmly to the easel. The easel is then placed upright before the light. Now the window is seen for the first time and any desired color changes can be made.

WITH THE WINDOW in position the artist determines the shading necessary to control the light and to bring the colors into close harmony. Further patterning and shading is done by covering the glass

Finished window is exhibited in studio and carefully examined for flaws

with a mat of the same pigment used for the trace lines. After drying, most of this is removed with a bristle brush, with a finger, or palm of the hand, leaving only enough paint for necessary shading and to provide an interesting texture. When skillfully done the result is a more mellow color but with no loss of the gem-like brilliance of stained glass.

These painted pieces must again be fired in the kiln until paint and glass are fused.

The glass is now ready for the glazier. The cutline drawing is placed on the glazier's bench and a lath is nailed along the base. Then another lath the length of the drawing is nailed along one edge. Next, long strips of wide lead are placed along the inside of the laths and the piece of glass belonging in the angle is fitted into the grooved leads. A narrow strip of lead is now fitted around the exposed edge or edges and the next required piece is slipped into the groove on the other side of the narrow lead. This process continues until each piece has been inserted into leads in its proper position according to the cutline drawing beneath.

FINALLY, THE MANY joints formed by the leading are soldered and the entire window is cemented on both sides to make it firm and waterproof. The window is made in small sections for convenient handling by one man.

After the completed window has been thoroughly inspected in the light, the sections are packed and shipped to their destination where they are installed and secured with reinforcing bars.

THE FUTURE of stained glass in the United States is very bright.

First, through an apprentice training program developed by the Stained Glass Association of America in co-operation with the Apprentice Training Service of the United States Department of Labor, the craft is maintaining its high standards and insuring its continuance.

Second, while retaining the basic principles essential to all good stained glass, the craft continues to adapt itself to the demands of contemporary architecture.

There is also a growing public interest in stained glass in art shows, in museums, schools. There are frequent television shows on the subject, an increasing number of stories in magazines and newspapers, and the vast numbers of lectures on stained glass. That an architectural class in a leading university was recently assigned the practical problem of designing a modern stained glass studio is further proof of heightened interest in the subject.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Thin-skinned

QUESTION: Margot "wears her heart on her sleeve." She is so easily hurt that I feel ill at ease with her, even though we have been close friends for many years. She seems almost to be seeking some cause of offence.

Neither of us is married, and each has a small apartment, only a short distance apart. A few months ago Margot suggested that we get a larger apartment and move together. That idea didn't appeal

me because she is so sensitive. When explained my attitude to her and decided she was offended and considered my views as a reflection on her. When I has promoted some time ago she was moved again because it seemed to put her in an inferior position. I have to be very careful about what I say or do in order to avoid injuring her feelings. When I go out on a date she is displeased, for she gladly ever has any such experience.

Again and again I have wondered what to do about our friendship, for her easily aroused feelings are a constant threat and annoyance. But our association goes back to high school days when our families lived only two blocks apart.

REPLY: Margot's sensitiveness is undoubtedly a strain on your friendship. In the end you will have to make up your mind whether you want to be yourself or constantly modify your acts and expression to meet an abnormal situation.

If you desire to continue the association, have a candid but friendly chat with Margot, and help her to see how difficult your problem is. Perhaps you can bring her to realize that she is not cultivating the attitudes of a mature person. Maybe you can help her to overcome the handicap.

A wider range of experience and reading would probably help her too. Furthermore, if you are in a position to do so, help her to get some dates, encourage her to venture out among people, and to get into more of the "give and take" of normal living.

If you feel impelled to reduce the friendship, do so gradually without any formal explanation. You may find it desirable to find some other place to live. Whether you move or not, step up your association with other people and fill your life with satisfying interests. Margot will then have to meet life as it is and learn to absorb the shocks which are a part of life's day-to-day experiences.

Hero worship

QUESTION: Ralph is nine. He has been ill a great deal, and the family physician has been in our home often. The boy has become attached to "Doc" quite strongly. Whatever he says or does is just right as far as Ralph is concerned. Ralph declares he is going to be a physician, and medical school is a popular theme. Daddy and I haven't much standing any more, for Doc far outshines us. I am wondering whether this is a good thing.

REPLY: As a rule, hero worship is wholesome if the person and his characteristics are beyond reproach. It provides something on which to concentrate attention and affection, whether the hero or heroine is one's father or mother (as often happens) or someone outside the family.

Whoever the adored person is, there may be some undesirable features involved. The concentration may be so narrow that a child fails to note the good features of other lives. It could halt his thinking at a certain point to the exclusion of the ideas of others. An unreasoned exaltation of a person, if too long-drawn-out, may give a youngster a falsified world (or part of one) and make it difficult for him at a later date to see life and the world as they are, and to make intelligent independent decisions on vocation or other important matters.

Unless the devotion is extreme, or too enduring, no harm is likely to result. Within bounds, such an interest can be of real help to a boy or girl.

BOOKS

A Theology of Religious Education

The Gift of Power. By Lewis J. Sherrill. Macmillan. 203 pages. $3.

This book has a deceiving title. It is certainly not what it sounds like—one more excursion into popular psychology with the intent of pointing out the way to achieve more power in personal living. On the contrary, it is a concentrated dose of philosophy, psychology, and theology in the area of Christian education.

"As man has begun to unlock the secrets of the universe, incredible power has been given him to dispose of as he will. But it is everywhere recognized that he is not ready for the gift of power which has been put into his keeping." In this state of things, the writer asks, is it possible for man to become the kind of creature who can peacefully and constructively manage the power given him? The book is his reply, based on the thesis that the Christian religion can teach men how to receive the gift of inner, spiritual power to enable them to cope with the gift of exterior, physical power.

Specifically, the eight chapters of the book are concerned with how the church's educational work can be made relevant to the new currents of biblical thought and the new insights of mid-twentieth-century psychological studies. In building such a new philosophy of Christian education the author first explores the nature of self and the grounds of man's present anxiety. He then turns to Christianity as a religion of tragedy transcended by hope, a religion of the Cross which produces triumph.

Since Christianity alone provides such power, the remaining chapters are given over to a study of how this power to become triumphant is communicated. Following a presentation of the Christian community as the social milieu in which God confronts man and persons interact with one another, we reach the chief thesis of the book—Christian education as one of the avenues of the church's life in which this power is communicated to believers.

Revelation, or God's self-disclosure to man, is not information about God but God himself as personal Being. In Jesus Christ this revelation of God comes to its culmination. In Christ's human nature men behold what they may become. The core of Christian education is "the opportunity to participate with one another in that encounter wherein God goes forth to meet the soul struggling for its own existence."

The Bible and the church are the two great witnesses to this revelation. Because the books of the Old and New Testaments were largely written against the background of peril and anxiety, they speak to our condition. But the Bible abounds in symbols: through them the reports of revelation were recorded. Moreover, biblical symbols make up the basic vocabulary of communication within the Christian community.

A discussion of these symbols leads to the final chapters of the book where "changes in persons"—the ultimate purpose of Christian education—are considered. These changes are conditioned upon man's encounter with God and his response to him. This power to become a changed person through faith in Christ and daily repentance is God's gift to all who will receive it.

For those interested in the deeper implications of the meaning of Christian education for our atomic age this book will be rewarding reading. FRANCIS R. EDWARDS

Wilkes-Barre, Pa.

How Not to Teach the Bible

Teaching the Bible. Especially in Secondary Schools. By A. Victor Murray. Cambridge University Press. 232 pages. $3.50.

Mr. Murray's purpose is to show the way in which the teaching of Scripture differs from the teaching of other subjects. The

pture is "more than" history or literature, according to the author, but when he through with the subject it seems considerably less than either of the specified "er" fields. The book is a guide for British schools where biblical instruction is part the daily curriculum, as in England.

he case for the historical method is sold. "The historical method means ing the story back into its original set- and interpreting it in the light of that ng." When this is applied to the Bible, fall of man becomes a "bizarre account he origin of human sin," the historical hod takes care of Noah's drunkenness, bb's deceit, Jael's treachery and David's of Bathsheba.

hrist is taken out of Christmas, embassing questions of stories which are t stories" are avoided, and the interpreons of miracles are utterly contradictory. the one hand, Jairus' daughter was not d, the water into wine at Cana of Galilee sort of party joke and, of course, Jesus 'n't feed five thousand. People were so e home they probably wouldn't have ed overnight to hear him anyway.

n the other hand we will probably never w the truth of the Resurrection but we pt it anyway. We learn to say, "This is t people use to think. We know better."

you can weather all this (and it's good you to do so) you'll have a better underding of the religious education setup in land, find some thoroughly commendable niques and teaching aids, discover a derful working bibliography and some alizing lesson plans. The psychology for erent age levels is commendable, the mal on correlation of the Bible with other ects is the highlight of the book and y person who teaches will find inspira- in the sections devoted to the teacher.

ickory, N. C. INEZ SEAGLE

Bible with Pictures

Good News. The New Testament with illustrations and maps. American Bible ety. 256 pages. $2.

ome readers may be slightly confused when they discover that the gospels of Matthew, Mark, John, Revelation and eleven epistles in this richly illustrated edition of the New Testament are printed in the Revised Standard Version, while the rest are in the King James. Whatever difficulties this mixture may present, the fine format and the well-chosen pictures and diagrams make this an exceptional edition of the New Testament.

In 1951 the American Bible Society began publishing various books of the New Testament in illustrated form. With pictures in place of written comment, obscure expressions become clear and geography comes to life. When Jesus speaks of putting new cloth on an old garment and of putting new wine into old wineskins, for example, photos show the cloth market in an Eastern city and the goatskins which are still used to carry liquids in Bible lands.

Because the books were first published separately, some used the newer version of the translated Bible. The mixture fades into unimportance as the reader eagerly turns these interesting pages. For those who are teaching in Sunday school, this volume of fers remarkable help in making biblical times, places, people and things vividly understandable. A. P. S.

Book Brevities

The 7 Deadly Sins. By Billy Graham. Zondervan. 113 pages. $2.

Minus the glamorous personality, a Billy Graham sermon on a printed page is unemotional but effective. His condemnations of the basic sins, such as pride and anger, are thorough and biblical but nontheological.

Billy Graham: A Mission Accomplished. By George Burnham. Revell. 158 pages. $2.

A skilled newspaperman makes a lively story of the Graham European crusade in 1955. Mr. Burnham describes incidents in Britain and on the Continent which give the color and drama of mass evangelism. It is a warmly appreciative account of the Graham success.

OVERSEAS

British bond scheme would be a government lottery, churchmen say

ENGLAND: London. Apr. 28.—A NEW scheme of cash prizes to promote the sale and holding of savings bonds has been put forth by Mr. Macmillan, Chancellor of the Exchequer. According to the plan, Britain will use a bond-selling stimulus which church leaders have assailed as "gambling" and "state lottery."

Under the plan, each one-pound ($2.80) bond to be issued would be worth one chance in the national drawing to be held quarterly. While the number and amounts of the prizes have not yet been announced, it is likely that prizes will total about 4 per cent of the total amount of bonds sold, divided into prizes ranging from 1,000 pounds ($2,800) down to a large number of smaller amounts. No person could hold more than 250 such bonds, or chances.

Defending the bond plan in Parliament, the Chancellor said, "This is not a pool or lottery where you spend your money. The investor is saving his money. He will get it back when he needs it. But as long as he holds it, his reward—instead of interest—is the chance of winning a tax-free prize. This is an encouragement to the practice of saving and thrift by those members of the community who are not attracted by the reward of interest but do respond to the incentive of fortune."

THE DEBATE stirred up by the new scheme has become very lively, with most of the opposition coming from the Labor Party and the churches. The Archbishop of Canterbury rose in Parliament to say, "There will be all the paraphernalia of a national lottery." He called the plan "a second-rate expedient which may attract savings but which adds nothing to the spiritual character of the nation." The Bishop of Willesden, Dr. Ingles, chairman of the church's committee on gambling, said, "It is true the investor cannot lose his pound, but it is a definite appeal to chance, an inducement to people by holding out the promise of prizes out of all proportion to the sum invested. This is just one more inducement to get something for nothing without work."

The British Council of Churches said that the bonds constituted a "national lottery" which would "open the way to other and even more disastrous forms of gambling," and urged the government to reconsider.

Dr. Leslie Weatherhead, president of the Methodist Conference, said, "I think it is a great mistake to introduce the element of chance."

Said the Bishop of Birmingham, "A premium bond on these lines seems not far removed from a lottery. But if people are determined, as they seem to be, to seek a fortune by chance, the government would seem justified in taking advantage of it to encourage savings."

And, Mr. Jim Windsor, head of a big North County firm of bookmakers, said, "This is the first move toward state lotteries. I agree with it."

Scheduled to begin next January, the bond plan will be operated by the Post Office Department with thousands of new clerks to be added and trained. Complete new electronic machines will be acquired to assist in the task.

Several countries in Europe operate national bond schemes similar to the one proposed for Britain. These include Norway, Sweden, Italy, and Belgium. Top prizes go up to about $50,000.

—VERNON F. FRAZIER

...Alabama Synod Makes ...t Home Missions Growth

PAUL J. RENZ

THE FACT that over half of the congrega...s of the Georgia-Alabama Synod are ...gaged directly in home mission work was ...ealed in a report at the synod convention, ... April 17-20 in St. Paul's Church, ...bile, Alabama. Dr. C. E. Fritz, president ...ynod, reported that 13 of the synod's 49 ...gregations have been organized since he ... office in 1951. Pastor W. H. Lefstead, ...istician, stated that membership in the ...od has increased 33 1/3 per cent in five ...s. Sunday school growth in membership ... 45 per cent and the weekday church ...ool program showed a 300 per cent in...ase. The chart presented by the statis...an indicated that the percentage of ...wth in mission congregations is substan...y larger than in others.

...t present pastors are working in all ...ds approved by the Board of American ...ssions for occupancy. Five mission de...ppers are on the field. Six new fields are ...ected to be surveyed this summer, four ...them already approved by the regional ...sion committee.

...ttention was called to the aid given by ... Board of American Missions: $385,000 ... loans through 1954, and $106,800 for ...ry aid during the period. From 1950 ...ough 1954 the synod has given $138,948 ...he ULCA on apportionment.

A GROUP hospitalization plan for the ...od's pastors and their families was au...rized, effective immediately. The con...gations will bear the cost of this pro...m. Following a year's experience it is ...ed to open the program for lay workers ...well.

A $750,000 appeal for Southern Seminary ...five supporting synods was approved by ... Georgia-Alabama Synod for 1958 or ...9. The funds are intended for a new ...peal, academic foundation for increased efficiency (memorial professorships, strengthening graduate school, guest lecturers, increased faculty salaries, and new provisions for exchange scholarships), additional apartment units, a president's home and other faculty residences, an administrative building, and dormitory renovation.

The ULCA representative was Dr. G. Elson Ruff, editor of THE LUTHERAN. Dr. Robert W. Stackel, Evangelism Missions director, said that "so many doors of opportunity are opening that this mission is only the beginning of the beginning. The most hopeful aspect of the mission is the increasing number of lay people who are finding their participation in evangelism to be their most thrilling Christian service." Dr. Frank Brown, Lutheran World Action director in the ULC, and Dr. George Berkheimer, executive secretary of the Board of Pensions, were on the program.

RE-ELECTED officers were: Secretary, Pastor Dermon A. Sox; treasurer, Mr. Donald A. Spann; archivist, Pastor Raymond D. Wood.

There were no new developments reported on the merger with the Mississippi Synod.

ULCA CONVENTION DELEGATES

GEORGIA-ALABAMA SYNOD

CLERICAL: C. E. Fritz, Dermon A. Sox, Sr., W. H. Lefstead, and Cecil W. Carpenter.

LAY: Donald A. Spann, Erwin G. Baumer, E. J. Kincaid, and W. E. Ehrensperger.

NORTH CAROLINA SYNOD

CLERICAL: F. L. Conrad, John R. Brokhoff, Voigt R. Cromer, J. Frank Davis, Frank K. Efird, Harry D. Hawthorne, Albert H. Keck, Jr., John D. Mauney, Jr., E. L. Misenheimer, Jr., Hoke H. Ritchie, George F. Schott, Olin G. Swicegood, Bernard L. Trexler, John A. Pleas, George R. Whitteker.

LAY: G. D. Arndt, Phil L. Barringer, A. W. Fisher, Charles S. Heilig, John H. Isenhour, Glenn E. Ketner, J. J. Lentz, R. Brown McAllister, D. R. Mauney, Jr., L. L. Minges, Malcolm Palmer, Walter P. Wagoner, Conrad B. Wessel, Mrs. Paul B. Beatty, Mrs. Samnel L. Sox.

Evangelism Opens Doors To Arkansas Community

By PAUL C. WIEGMAN

OMAHA—Strangers got acquainted and neighbors became friends as Fort Smith, Ark., was reached by the ULC's evangelism campaign last month. St. Luke's Church in Fort Smith, only ULC congregation in the state, conducted the mission with Pastor William J. Hoebel of First Church, Dallas, Tex., as guest preacher, and discovered an unsuspected potential of membership in the community.

A teenager made a call on neighbors he had never met and discovered that they were eager to be invited to membership in the church. Pastor Chesmond S. Bade found that some people had stayed away from the Lutheran church only because they did not know how to join it. Visitors found so many open doors and so much friendly acceptance that they decided to make monthly visitation nights a permanent feature of their church's program.

Consensus among members of the congregation was that the one-church mission had given them new status in the community and established contacts which are sure to bring fruits in the future.

A PSYCHIATRIST will tell ministers about the "practical aspects of interviewing" at the workshop on pastoral care scheduled for NLC pastors June 28 in Grace Church, Lincoln. Main speaker for the event sponsored by Nebraska Lutheran Social Service will be Dr. Floyd O. Ring of Omaha. Chaplains Loren C. Petty, Lincoln, and Dayton G. Van Deusen, Omaha, have planned the program.

AN OLD CORNERSTONE was laid in the foundation of a new building at Luther Me-

ENTHUSIASM KEEPS MISSION PROGRAM GOING

The evangelism mission in St. John's Church, Abbottstown, is a little different from that of other churches in the west Pennsylvania area. The congregational chairman is directing it from a wheelchair.

On Jan. 2, after accepting the task of St. John's Church evangelism chairman, Miss Grace M. Smith went ice skating with Luther Leaguers and fractured her leg. Although the Sunday school superintendent has not been able to contribute to other congregational work, she has not given up the evangelism position.

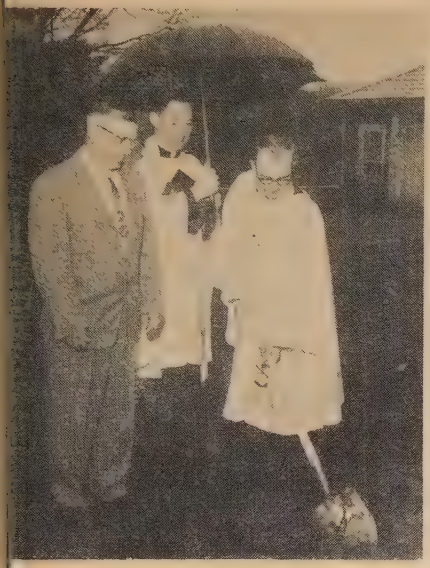
Wheelchair-bound chairman with evangelism committee

From her wheelchair, she has given many hours of attention to the mission in St. John's Church where 75 members have volunteered to help.

She has also done considerable secretarial work for her pastor, the Rev. L. J. Karschner, who is chairman of the West Penn area. The mission was scheduled for May 13-18.

The Calendar Said Spring . . .

. . . But the Weather Did Not Co-operate



GROUNDBREAKING IN THE RAIN for the parsonage of Friedens Church, Friedensville, Pa., with Allentown Conference President Ralph Wetzell shielding Pastor Ronald F. Mease.

CORNERSTONE LAYING IN THE SNOW for St. Timothy Church, Grand Island, N. Y., with Synod Missionary Howard Lenhardt, Chairman Clarence A. Davis, Pastor William A. Rowen.

CENTRAL STATES . . .

Memorial Church, Omaha, last month. The debt had been removed from the congregation's old church, built in 1940, and was put in place at the new location of Luther Memorial's church and parish house. Pastor Waldig W. Rupley was assisted at the service by Pastor Henry Goede of Grace Church, Omaha, and Dr. T. J. C. Schuldt of Midland College.

MARRIAGE HOUSE and chapel were dedicated at Reformation Church, Kansas City, Mo., on April 29. Dedication marked the first anniversary of the mission congregation. Pastor Robert E. Schlichter composed a hymn for the occasion which was performed at the service.

CATECHETICAL CLASSES and congregational groups throughout the synod are finding audio-visual aids made available by synod's two depositories informative and helpful. One depository in Nebraska is operated by the Church House, 4823 Douglas, Omaha, Neb. The other is operated by Mrs. J. F. Shirck, 102 E. 8th St., Ellis, Kan.

A REPORT on how it feels to be the husband of Mrs. America was received by the members of Grace Church, Lincoln, Neb., whose guests of honor at a family night dinner were Mr. and Mrs. Carl Dietemeyer. Mrs. Dietemeyer, a Sunday school teacher at the Missouri Synod's Christ Church in Lincoln, won the title in 1955. Mr. Dietemeyer told of his experiences as Mrs. America's escort during one year of travel through the United States and Europe.

DATES AND SITES of 19 area councilmen's rallies were announced by the Central States Synod's stewardship committee. First of the meetings was held April 8. Others were scheduled through May 7. Purpose was reactivation of evangelism procedures.

IOWA

Olympic Coaches Honored by Iowa Church

By ALFRED J. BEIL

Frank O'Connor, Pastor Jacobsen, and Dave McCluskey

First English Church, Iowa City, is proud to have two Olympic coaches in its membership.

At a Sunday evening supper, members and friends paid a surprise tribute to Frank (Bucky) O'Connor, University of Iowa basketball coach, who will be assistant coach of the U.S. Olympic basketball entry, and Dave McCuskey, S.U.I. wrestling coach, who will mentor the American freestyle wrestling team.

The Rev. George T. L. Jacobsen, pastor of the church, praised the two men for "their examples of Christian character and their leadership in the church. These men carry their Christian convictions into everyday life."

Plaques were presented to the "good stewards" whose example in leadership of athletics is "compatible with their service as a Christian."

University President Virgil M. Hancher said, "We are very proud of our coaches. They satisfy everyone who knows them with the qualities of their character and the respect that young men have for them."

The Rev. Alfer J. Beil, president of the Iowa Synod, conveyed the best wishes of the synod to the Olympic coaches.

He cited the "great potential among lay people in the stewardship of time, talent and money, and to exercise Christian influence in their chosen vocation—which these two men do."

Pastor Jacobsen referred to the contribution of the coaches to the church. They serve on the church council and have assumed other responsible positions of leadership in community and congregation.

MARYLAND

Offerings, Membership Rise In Synod Statistics for 1955

By WILSON P. ARD

Hagerstown — The Maryland Synod gained 1,600 communing members last year, Synod Statistician Elwood S. Falkenstein reported as delegates got ready to meet for the synod convention at Gettysburg Seminary on May 21.

The synod spent $4,276,260 in 1955, while congregational properties increased $1,600,000 in value.

Offerings per communing member rose from $86.33 in 1954 to $88.11. A breakdown of this figure (with 1954 data in parenthesis) gave this picture: Current expenses $36.03 ($33.93); unusual expenses $36.96 ($37.55); benevolences $15.12 ($14.85).

ULC representative at the convention will be Church President Franklin Clark Fry.

Christ Church Hagerstown (Richard

nmer, pastor), once a branch Sunday ool of Trinity Church and organized as ission in 1951, will break ground next for a church.

PASTORS' WIVES met at Gettysburg Semiy for a retreat and listened to Pastor Dale ngman, Harrisburg, and Mrs. Guy Mcney.

NOW IS THE TIME . . .

Karl Trumpower of St. Paul's Church in Clear Spring (Md.) parish cast the wrong l as he was out spring plowing on his tor: He dropped his wallet with $800 in nd plowed it under.

n Sunday morning he told of his misune in Sunday school. Teacher Elmer F. der sounded the alarm, and that afternn 40 men and 20 women turned out in e on the field to come to the aid of the y. Tractors, rakes and shovels went to k and dug up the ground, and with it, hours of digging, the wallet. The ey was still in it.

MEMBERS of the three-church Clear Spring sh gave Pastor L. Stanley Whitson a car farewell gift when he resigned to assume duties at Holy Trinity Church, Elkins, Va. "Pastor Whitson wore out his old serving us," said one parishioner. The dometer on the old automobile showed 000 miles.

EVANGELISM and the stewardship of life emphasized at the stewardship workheld in the western conference at Zion rch, Middletown, Pastor Howard J. arney.

or the first time the scope of the workwas broadened to include not only ch council members and stewardship ittees but also auxiliary organizations e congregations.

A GOLDEN AGE GROUP was organized at ty Church, Hagerstown, Dr. Wilson P. pastor, when 50 senior members of the regation, gathered for a luncheon. It is ted that 75 to 100 persons will attend ext monthly luncheon meeting.

EASTERN CONFERENCE United Lutheran Church Women met at St. Paul's Church, Clear Spring parish, with 136 delegates and 23 societies responding to the roll call.

Marian Potts, missionary to Japan; Mrs. Donald Brake, synodical president, and Mrs. Albert Fischer, synodical promotional secretary, were speakers. Officers for the coming year are Mrs. Harry Miles, president; Mrs. Daniel A. Wieland, vice president; Mrs. Murray Eiler, secretary; Mrs. Stoner Welty, treasurer.

The synodical ULCW convention was held in Trinity Church, Hagerstown, April 21. The topic, evangelism, was presented by Prof. Francis E. Reinberger of Gettysburg Seminary, a conference team, and the Rev. Roland A. Ries, pastor of Zion Church, Baltimore.

The summer school for church workers is scheduled at Hood College, Frederick, July 15-21, under the direction of synod's Christian Education Director Howard F. Reisz.

A note-burning service at St. Benjamin's Church, Salem Parish, Pastor Willis R. Brenneman, marked the clearing of a building fund debt.

NEW ENGLAND

United Lutherans Organize In Norwalk, Connecticut

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN. — Good Shepherd Church of Norwalk, the Rev. Albert Schilke pastor, was organized on April 15 with 79 confirmed and 102 baptized members. Gifts of $1,191 were given by churches in New York and Connecticut. Preaching at a service on April 22 was Dr. Paul A. Kirsch of the Board of American Missions. The Rev. Gordon Hohl, conference president, was liturgist.

THE CONFERENCE Brotherhood held its convention in First Church, Southington, on April 29. Speakers were Howard Logan, executive secretary of the ULCA Brotherhood, and the Rev. Walter Bock, regional evangelism director.

NEW ENGLAND . . .

The second part of the program continued on May 14 in St. Matthew's Church, Collinsville. A panel presented the "Synod at Work."

Brotherhood members spent an evening in April in fellowship with members of the ULC's new congregation in Boston, All Saints, the Rev. Vernon Carter pastor. The congregation transferred to the Lutheran church last year from the Congregational Methodist church.

RAFFLES LEGISLATION IS PASSED DUE TO INDIFFERENCE OF VOTERS

A HANDFUL of voters in 60 of Connecticut's 169 communities have made the operation of bazaars, raffles and other games of chance legal. The legislation has been staunchly opposed by Protestant churches. Only in six communities where voters were asked to approve the legislation did the ballots give a majority to the opposition.

The vote on the issue was extremely light, state police records show. A study of voting totals on the gambling issue as compared to the normal turnout in the same towns on regular election dates indicated little interest in the issue. In Avon, for example, the vote was 184 to 30 for legalization of raffles, a total of 214 casting ballots in a town which listed 1,855 voters in gubernatorial elections in 1954.

TELEVISION CAMERAS joined the congregation of University Church, Cambridge, Mass., on Easter. The Rev. Henry Horn is pastor. Three cameras were used to televise a full hour communion service as part of a weekly religious feature, "Our Believing World."

The program, narrated by Richard McCann and directed by Lawrence Baker, is dedicated to a better understanding of the various denominations. Church services are part of the program. One program alternated scenes from the *Martin Luther* film with interviews by Dr. Henry Endress, associate producer.

CONFERENCE re-elected the Rev. Gordon Hohl as president, and Herman Gritz as treasurer. Elected were the Rev. Paul Reisch of Stratford as vice president, the Rev. Stanley Knull of New Britain as secretary, and the Rev. John Allan as statistical secretary. Re-elected to the conference executive committee were Richard Vogel of New Britain and Roger Lindgren of Hartford. Dr. Hans P. Treuenfels was re-elected to the synod executive committee.

Miss Nancy Gotwalt of First English Church, Bridgeport, will direct the synod's Camp Mahetu for girls this summer.

CONFERENCE LUTHER LEAGUE held a Christian vocation rally in First Church, Rockville, on May 6. Speaker was Paul Santmire, a Luther Leaguer from New York who attends Harvard University and is a member of the national Christian Vocation Committee of the Luther League of America.

NEW HYMNALS for Emanuel Church, New Haven, are assured by a gift of Rollin Mottler who will donate a complete set when the new hymnal appears . . . A Bible lectern was given by the conference to the Southbury Home for the Aged in memory of the Rev. George Hagedorn.

NEW JERSEY

Convention Delegates to Discuss Relation to Council of Churches

By RALPH I. SHOCKEY

TRENTON—Discussion of the advantages of affiliation with the New Jersey Council of Churches, disposal of the surplus *Tri-Objective* funds, and purchase of a parsonage for the new full-time synodical officer—the secretary of home missions and parish education—are some of the items on the agenda for the convention of the New Jersey Synod in St. John's Church, Ocean City, May 21-23.

The convention will be asked to amend the constitution which will grant authority to the synod executive board to extend a call to pastors serving in a nonparish capacity

od will also consider the proposed budget $364,705 for 1957—an increase of approximately $7,000 over the current year.

ENTON CHURCHES REUNITE

WO HISTORICAL threads—prominent in pattern of Trenton's religious, industrial civic life—will be rejoined when Christ urch and Trinity Church complete the ger to form a 500-member congregation he metropolitan area.

oth congregations have contributed over years of service to Lutherans in the ital city since 1849. Services at Trinity an in 1849 in German but within a few ades the need for English services was dent. This led to the establishment of ist Church in 1869.

he two congregations will unite in his- c Trinity Church, famous as site of glas House where Washington held a ncil of war during the second Battle of nton.

he merger has been approved unanisly. The Rev. Christian M. Hansen, or of Trinity, and the Rev. Ernest Hoh, pastor of Christ, have been working out ils with the church councils.

ORTY-EIGHT church schools in the south- conference participated in the vacation ch school workshop held in Temple rch, Pennsauken, May 7. The Rev. God- Alberti, secretary for parish education home missions, outlined the new course he Bible and the home. The Rev. George arver served as host.

We Would See Jesus" is 1956 theme for p Beisler, as announced by Director Miller. The season opens June 23 and ues through Aug. 25.

UTHER LEAGUE Work Day at the Lu- an Welfare Association headquarters in y City attracted 107 leaguers from 14 c's es and helped to complete five major p jobs.

URCHASE of a ten-room house is the first in the parish development program at Trinity Church, Red Bank. The unit was dedicated Apr. 29. Pastor Alberti preached, and the Rev. Harold Hornberger conducted the liturgy.

Howard Logan, executive secretary of the ULC Lutheran Brotherhood, spoke to the men of the northern conference in St. Paul's Church, Teaneck, April 17. Mr. Logan outlined some of the new proposals concerning the Brotherhood, including a change in name.

Dr. Martin L. Tozer, superintendent of home missions and rural work of the Central Pennsylvania Synod, was guest speaker at the 65th anniversary of Christ Church, Bridgeton. Dr. H. Torrey Walker, publication house manager, spoke at the dinner.

Holy Trinity mission, Burlington, is sponsoring a refugee family as one of its projects. Job and housing assurances are being provided by the Brotherhood. The family is expected in the fall.

Grace Church, Somers Point (the Rev. Charles Rinck, Jr., pastor), completed a major building project with a dedication on April 22. A two-story parish house was added, the nave enlarged, an auditorium for 700 persons provided.

OHIO

Lutheran Evangelists Reach Thousands in Dayton Area

By E. RUDOLPH WALBORN

COLUMBUS—When Dr. Carveth P. Mitchell of Mansfield addressed the victory rally of the Dayton area evangelism mission on April 20, over a thousand persons crowded into First Church and an overflow of 300 saw him over closed-circuit television. It was the first time Dayton churches had to resort to this system. No church was large enough.

The mission had begun with guest missioners conducting the service in 30 of the 32 congregations of the area. A rally on April 14 brought 1,295 workers to hear a 200-voice choir led by William Traub of St. John's, Vandalia, and Pastor Dana H. John-

(*Continued on page 42*)

Building Projects Point Way To Future of ULC Colleges

CAMPUS

GIRLS WERE INVITED to take a look at *Muhlenberg College* and to inquire about enrollment in 1957 for the first time in the institution's history. The invitation came a few days after college authorities and officers of the Ministerium of Pennsylvania had broken ground for a men's dormitory which will make another building available for women students.

To bring co-education to Muhlenberg in Allentown, Pa., the Ministerium had launched a $1,500,000 appeal. As books for 1955 were closed, $866,500 had been raised in cash; enough, Ministerium officers thought, to warrant going ahead with building plans. Target date for co-education at Muhlenberg is fall of next year.

Women on the campus will raise standards of social life and scholastic achievement, said Ministerium President Charles M. Cooper in a warning to male students. They will make "high academic attainment more difficult" for the young men who must meet strenuous competition.

Second step in introduction of co-education at Muhlenberg College came when President Seegers led in groundbreaking for dormitory while Dr. Corson C. Snyder, Ministerium President Charles M. Cooper, and Dr. Balmer look on.

SIGNING contract for building of Muhlenberg College dormitory, first step toward co-education at Allentown school, is Dr. George B. Balmer, president of college board of trustees, as College President J. Conrad Seegers, right, and representatives of contracting firms watch.

CO-EDS will find housing more adequate at *Thiel College* this fall. A dormitory for 50 women is under construction at the Greenville (Pa.) institution and is scheduled for completion Sept. 1. Cost of the one-story building is $95,000.

WORK on *Wittenberg College's* Weaver memorial chapel and library, a $1,650,000 project, will not be completed before September, but the building could already be used for a ceremony at which the president of the German *Kirchentag*, Dr. Reinold von Thadden-Trieglaff, received an honorary Doctor of Laws degree. Dr. Russell F. Auman was installed on the same day as professor of practical theology at Wittenberg's Hamma Divinity School.

"Gradual growth" to an enrollment of 1,800 has been authorized by Wittenberg's board of directors provided additional resources are secured. It is estimated that at least $10 million beyond present resources will be needed to reach the goal.

GROWING PAINS are causing headaches to administration of *Waterloo College*, the C's only college in Canada. Enrollment 1955 with 352 full-time students was 30 cent higher than the year before. New ilities provided in recent years are already ving inadequate. At the same time, rating expenses have gone up, with fac- salaries alone increasing 20 per cent. eral additional buildings are required to ommodate even the present student body. plan to attach an independently oper- science faculty to the church-related ol is now under discussion and will be for a vote at the synod convention in e. The plan, The *Canada Lutheran* said March, may "help to assure the Lutheran rch a position of leadership in the Cana- field of higher education" without lening unduly the church's resources.

ACADEMIC DEAN of *Newberry College* is Dr. Conrad B. Park of Hickory, N. C., whose appointment was announced by President C. A. Kaufmann. A 1941 Newberry College graduate and former associate professor of chemistry of Lenoir Rhyne College, Dr. Parker will teach advanced courses in chemistry along with his work as academic dean.

AN INSTITUTE ON PREACHING will be launched under the auspices of the ULC Board of Higher Education as a pilot project at *Gettysburg Seminary*. Dates are July 2-6. Members of the institute will be nominated by presidents of six synods (New Jersey, Pennsylvania Ministerium, Central Pennsylvania, Pittsburgh, Maryland, Virginia). Pastors will hear lectures on various aspects of preaching and have their own sermons evaluated. Success of the project will determine to what extent the institute can be enlarged.

ICAL TRAINING for seminary students is contemplated in an internship program which seminaries are being asked to adopt on voluntary basis. Dr. Vernon L. Strempke of ULC f Higher Education (third from left, front row) outlined plan before a conference of min- and teachers at Philadelphia Seminary. The plan is already in effect at Pacific Seminary.

OHIO . . .

(*Continued from page 39*)

son of Springfield. Total attendance was 24,806. Offerings, including an initial gift of thirty cents per communing member from the congregations, topped $8,000, and Treasurer Carl Eberhart could send $3,000 to the national LEM project.

During the week, 969 visitors interviewed 2,669 persons, enrolled 386 in pastors' classes, secured 28 adults for baptism, enough, said Regional Director A. Vernon Hess to equal a start for six new missions. Arrangements were made to baptize 158 children; 320 children were enlisted in Sunday schools.

Careful advance planning under Area Chairman Willard H. Borchers showed results. Attendance increased each night.

Two mission congregations held services in school auditoriums. At Faith Church, Wilmington, the school janitor who had been sitting at the door each night to protect school property, promised Pastor Wayne O. Pittinger: "I'll be back for church on Sunday morning."

All-night prayer vigils were conducted from 6 A.M. Saturday to 6 A.M. Sunday at two congregations; seven others had 12-hour prayer vigils on Saturday. At St. Paul's, Greenville, the church was open for prayer during the preceding week, and high school youth came in after school each day to pray.

At First Church, Miamisburg, it was the fifth annual mission, but Pastor Joseph W. Frease reported the attendance was better than in any previous years.

Visitors in congregations were enthusiastic about their calls on prospects. One member spent two hours with his sister and her family, and after ten years of effort to win her for his church, secured her signature to attend the pastor's class.

In a country congregation the lay chairman ran out of prospect cards on the last night, but stopped at the first farmhouse along the road. He found a couple puzzled over the King James Bible which had been criticized by a relative, member of a sect. When the visitor assured them that the King James Version was used in the Lutheran church, they promised to be at the next service.

Publicity spread through every newspaper in the seven-county area through Publicity Chairman Marshall Stross of the Dayton *Journal-Herald*. Billboards announced the mission to highway travelers and outside churches. Radio announcements were carried on the days preceding the mission; television was used for announcements and interviews.

PENNSYLVANIA

Conference Endorses Hospital Plans

By HENRY W. SNYDER, JR.

ALLENTOWN—The Allentown Conference has unanimously endorsed plans for a Lutheran hospital in the Lehigh Valley.

The vote came after a 45-minute debate at the close of the conference convention on April 27 in Zion Church, Northampton. It was taken on a motion by Dr. Russell Stine, of Muhlenberg College, proposing that the Allentown Conference "commend the Ministerium's board of inner missions for its survey concerning the need of a Lutheran hospital in the Lehigh Valley," and "endorse" the actions for its legal establishment.

Pastor Paul Kidd of Easton, and layman Earl W. Ecker, Bethlehem, had questioned the advisability of launching the 6½-million dollar project without some official endorsement by the Lutheran churches of the area. Dr. Stine's motion was passed without dissent.

The conference chose Pastor Earl Kreidler, Slatington, as its new president. He had served as secretary for six years. Pastor Paul Kidd was elected secretary.

The conference approved re-establishment of boundary lines in the Zionsville parish

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

st rural parish in the Pennsylvania Min-
um. St. Paul's Church, Trexlertown,
een joined with Zion-Lehigh Church,
rtis, to form the Alburtis-Trexlertown
h. Zion Church, Zionsvile, was declared
arate parish. The other two churches,
nut Hill and St. Peter's Church, Zions-
will be "preaching points" for the pres-
served by pastors delegated by the Min-
um.

NITED LUTHERAN Church Women of the
town Conference met May 2 in St.
's Church, Mickleys. Mrs. Harold Kline,
rdmore, Pa., and Mrs. J. V. Long of
mbia, S. C., answered questions about
nization and program of the ULCW.
Barbara De Remer, missionary to India,
an inspirational address.

RECENT every member visitation by St.
's Church, Allentown, resulted in pledges
ng $80,874 for a budget including
tization of building fund debts incurred
modeling the Sunday school building.

Lay Leadership Mobilized In Conference Mission

By DONALD G. RAUP

LEWISTOWN—The big event in the Juniata Conference concerned evangelism. Fifty-one of the conference's 60 congregations joined in the mission April 15-20.

Most of them were parishes of two or more congregations. This meant multiple planning on the part of the pastor who had to divide his time between several churches.

Much of the burden rested upon lay leadership, and careful preparation was necessary. Results in multiple-congregation charges compared favorably with those of single-church parishes.

During the week, 952 visitors called on 3,795 prospects, gained 490 membership commitments, found 300 children for baptism, enlisted 427 persons in church schools. Offerings covered expenses, left a surplus.

Concluding rally of Lewistown, Pa., evangelism mission: 2,500 attended.

PA.: LEWISTOWN . . .

Two leadership rallies opened the mission. At First Methodist Church in Lewistown, 1,075 congregational leaders heard Pastor L. Boyd Hamm of Hagerstown, Md. On the other side of the Seven Mountains, Pastor L. Ralph Tabor of Baltimore, Md., addressed 667 workers. Instruction periods preceded, and the commissioning of pastors and lay leaders concluded the rally. Pastors George E. Whetstone and Arthur E. M. Yeagy, Central Pennsylvania Synod executives, conducted the commissioning.

The mission to pastors was highlighted by a study of Galatians led by Pastor G. Martin Ruoss, Mechanicsburg. Studies on evangelism were led by Pastor Hamm; Dr. J. W. Heikkinen, Gettysburg Seminary; Pastor Howard McCarney, Middletown, Md.; Dr. Samuel Blizzard, Pennsylvania State University; and Pastor Wallace Fisher, Lancaster.

Missioners came from Maryland, Ohio, and Pittsburgh synods, and the Pennsylvania Ministerium.

For the concluding rally 2,500 jammed Center Theater in Lewistown to hear Pastor Wallace Fisher and a 225-voice choir.

Pastor Francis Myers was regional director, Pastor Kenneth Swanson was area chairman.

ROCKY MOUNTAIN

Laymen Gather for Retreat In New Mexico Mountains

By OLIVER F. WEAVER

DENVER—The Sangre de Christo range in the Rocky Mountains will form the backdrop for the first retreat of Lutheran laymen in this area. Facilities of the Baptist Assembly on top of Glorieta Pass are at the disposal of the Brotherhood which organized the retreat, scheduled for May 19-20, and called its members to the annual convention. The event precedes by two days the synodical meeting in an equally colorful setting at Los Alamos, N. M., the "atomic city."

The far-reaching stewardship and evangelism campaign planned by the United Lutheran Church for this year and next will be emphasized at the retreat. *Missions Ten*, a program adopted by the Rocky Mountain Brotherhood in 1954 to provide financial aid to newly organized congregations, will come in for special attention. The synod's Brotherhood administers the program by serving as clearing house for contributions from its members which are being distributed among newly formed congregations as gifts.

Devotional leader for the retreat will be Synod President John F. Futchs. Speakers will be Michigan Synod President Frank L. Madsen and Paul I. Folkemer, past president of the ULC's Lutheran Laymen's Movement for Stewardship.

A TWENTY-FOUR-HOUR prayer vigil gave the signal to evangelism mission week in Albuquerque, N. M., April 21. The start of the mission at St. Paul's Church coincided

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3-8	Hartford, Conn.
	Tyler, Texas

the observance of Pastor Leeland C. 's 14th anniversary at which the con- tion presented him with the small rep- f a large Christ statue standing at the ace to St. Paul's recently dedicated center.

en Pastor Soker came to Albuquerque, ul's Church had 260 members. Today more than 1,500.

VIRGINIA

vention to Discuss Election ull-Time Synod President

By HAROLD L. HANN

RMONT—Will the synod change its con- on so as to elect a full-time president ive-year term? This is the big question convention delegates as they assem- Jackson's Mill, May 13-16.

matter was to have been considered e congregations during the winter. fore a pastor-president has been for a one-year term. It will require thirds vote to amend the constitution.

representative at the convention is . Elson Ruff, editor of THE LUTHERAN.

od's churchwomen will meet at the ime at the State 4-H Camp. Superin- t C. Ross Ritchie in charge of South- ountain missions, Miss Frances Dy- of Philadelphia, and Mrs. F. Lee from Cumberland will address the .

the last official acts of Synod Presi- obert E. Cassell was the installation Rev. L. Stanley Whitson as pastor of Trinity congregation at Elkins. Presi-

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WEST VIRGINIA . . .

dent Cassell is leaving the synod May 31 to become pastor of Zion Church, Park Hills, Covington, Ky. During his three years as president, he traveled more than 45,000 miles and attended 300 meetings in the interest of the synod. He also served the growing congregation of Mt. Calvary, Westernport, Md.

Pastor Whitson, in coming to Elkins, closed his pastorate at Clear Spring, Md., with a "big bang." On the last Sunday in Clear Spring the new automobile presented

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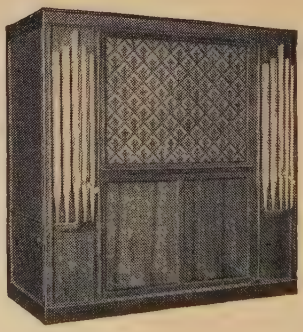

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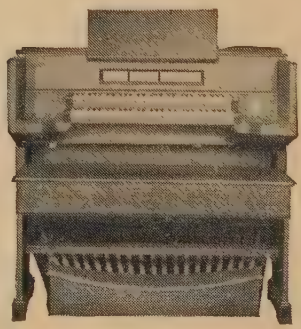

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3. Central Pennsylvania. Grace, Lancaster, Pa.
3. New Jersey. St. John, Ocean City, N. J.
4. Iowa. St. Paul, Clinton, Iowa
4. Ohio. First, Findlay, Ohio
4. Pennsylvania Ministerium. The Inn, Buck Hill Falls, Pa.
4. Texas and Louisiana. First United, Dallas, Texas
4. Maryland. Theological Seminary, Gettysburg, Pa.
4. Rocky Mountain. Bethlehem, Los Alamos, New Mexico
1. New York and New England. First, Albany, N. Y.

7. Canada. First, Port Colborne, Ont.
7. Pittsburgh. Thiel College, Greenville, Pa.
7. Slovak Zion. Slovak Evangelical, Duquesne, Pa.

: Whitsons as a farewell gift was dam- badly in an accident on heavily trav- U.S. Route 40 as Pastor Whitson was g into the drive of St. Paul's Church. persons involved were injured only ly.

AIRNESS, firmness, and faith will go a way in solving the nation's juvenile de- ency problems," said Jesse Riley, super- dent of the West Virginia Industrial l for Boys, as he addressed the Monon- Valley district Brotherhood at St. , Grafton, in April. Of the 285 boys 10 to 18 years of age at the correc- institution, 80 have been guilty of obile theft.

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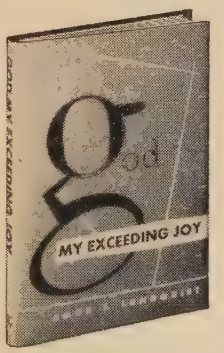
By Amos Lundquist



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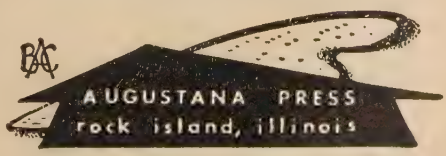

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—CHANGES OF PASTORATE—

NEW JERSEY

SEAMAN, R. WHITSON. From St. Paul's Church, Beachwood. To St. Paul's Church, Millville.

NEW YORK AND NEW ENGLAND

BRAUN, CLARENCE L. From Zion Church, Silver Creek. To superintendent of Niagara Lutheran Home for Invalid Aged, Buffalo.

DEFENDERFER, ROBERT C. Institutional chaplain. From Waltham, Mass. To Pownal State School, Maine.

EBEL, DONALD A. From St. Paul's Church, Kingston. To Trinity Church, Herkimer.

MISSIONARIES

ARRIVAL

FLOTHMEIER, ERNEST H. From Liberia, Apr. 22. Apt. B, 6313 Ocean Ave., Ventnor, N. J.

DEPARTURES

AUXT, DOROTHY. To 303-3 Chome, Hyakunin Cho, Shinjuku Ku, Tokyo, Japan. Apr. 26.

BAUER, GLORIA F. To Kyushu Jo Gakuin, Murozono, Shimizu Machi, Kumamoto, Japan. Apr. 26.

—DECEASED—

MRS. AGNES BOULTON, nee Geiseler, wife of the Rev. Merrell E. Boulton, died April 11 in Milwaukee at age 75.

A native of Milwaukee, Mrs. Boulton served with her husband in parishes at Goodhue, Minn.; Mishawaka, Ind.; The Dalles, Ore.; Everett, Wash.; Chicago and Maywood, Ill. They retired in 1941.

Mrs. Boulton is survived, in addition to her husband, by her sons Frederick and Dr. Robert L. Boulton, pastor of Unity Church, Milwaukee; and by a daughter, Mrs. Dorothy Holliday.

Funeral services on April 14 at Unity Church were conducted by Pastors Clarence Bachman, E. W. Hammer and K. K. Enge. Northwest Synod President Paul Bishop preached. Interment was in Woodlawn Cemetery, Milwaukee.

... EZRA KELLER, 89, pastor emeritus ... Paul's Church, Hillsboro, Ill., died ... 19 in Hillsboro. He had retired in ... 1955 after a sixty-year ministry at ... ul's.

... rn near Kendallville, Ind., Dr. Keller ... ated from Wittenberg College and ... ma Divinity School. He began his min... at St. Paul's Church in 1895 and con... preaching services at the Ware's ... Church.

... brother was the Rev. Francis M. ... who died six days later at Dixon, Ill. ... ving is one sister, Mrs. Nellie Arm... of Ontario, Calif.

... neral services were conducted March ... St. Paul's Church by Pastors Paul T. ... h, Hugh Paton and Herbert C. Peter... rn addition to Illinois Synod President ... on J. McGuire. Interment was in Hills... Cemetery.

... FRANCIS M. KELLER, 82, died ... h 25 in Dixon, Ill.

... rn in Corunna, Ind., he graduated from ... nberg College and Hamma Divinity ... l, and served pastorates at Mt. Zion ... h, Litchfield, Ill.; St. Matthew's Church, ... field, O.; St. Mark's Church, Polo, Ill.; ... Memorial Church, St. Louis, Mo.; ... ah Church, Detroit, Mich.; and Trin... urch, Milledgeville, Ill. He retired in ...

... neral services March 27 at St. Mark's ... h, Polo, Ill., were conducted by Dr. ... Irvin, Dr. Alfred L. Grewe, the Rev. ... Bolton, and Dr. T. B. Hersch who was ... 02 pastor of the church in Nokomis, ... which Dr. Keller was ordained. Inter... was the same day in Rice Cemetery, ... ri, Ind.

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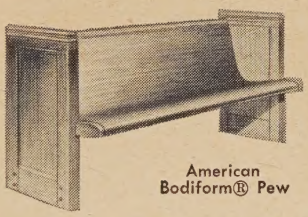

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IN CONCLUSION . . . . . .

IT ISN'T ONLY churches that spend a lot of energy celebrating anniversaries. Early this year there were ceremonies in many cities on the 250th anniversary of the birth of Benjamin Franklin. The Delaware river bridge at Philadelphia was renamed the Benjamin Franklin bridge with appropriate outdoor festivities in which the weather did not co-operate.

This month the big celebration has been in memory of Sigmund Freud who was born May 6, 1856. Lectures, books, magazine articles have poured out in considerable volume.

I haven't heard of any sermons preached on the Freud centennial. He is usually classified as an enemy of religion, which he called a "mass obsessional neurosis." But that was partly because in his day it was the fashion for intellectuals to be antireligious. I suspect Freud may sometime be classified as a great theologian, or at least as one of the important men of modern times in putting Christian theology back on the right track.

FOR TWO OR THREE centuries there gradually developed the idea that we are reasonable people who can do almost anything if we put our minds to it. According to this theory, Christian education becomes a matter of teaching the right beliefs and right conduct—in contrast to the wrong — and expecting reasonable people to choose the right.

But Freud discovered that this reasonable part of our personalities is only a small part, up on the surface. Underneath is the more extensive and influential unconscious mind, storing up all our buried memories, which really determines what we think and do. It is a sort of cave of the winds, where all sorts of untamed loves and hates howl around.

Freud's discoveries square up amazingly with the New Testament, and have helped many thoughtful people to understand the real meaning of sin and salvation. We don't do the things we know we ought to do. And things we have every intention of not doing, we do. For some reason our conscious control of ourselves is not as effectual as we suppose.

THE CHRISTIAN FAITH works in us at a much deeper level than our everyday conscious minds. Its powerful picture-language affects our total personality. It was Freud who helped us realize how important this is.

The dangerous enemy of Christianity is really rationalism, whether of the liberal or the fundamentalist variety. This rationalism tries to limit Christianity to the "reasonable" part of our minds, instead of expecting it to operate in its true depths.

Some of the things Freud said had been said much better long ago by St. Paul. But a modern rediscovery of the nature of our personality was necessary before we could understand what Paul was talking about. Luther, too, whose ideas were soaked to the roots in Paul's theology, is better understood today than at any other time since the sixteenth century.

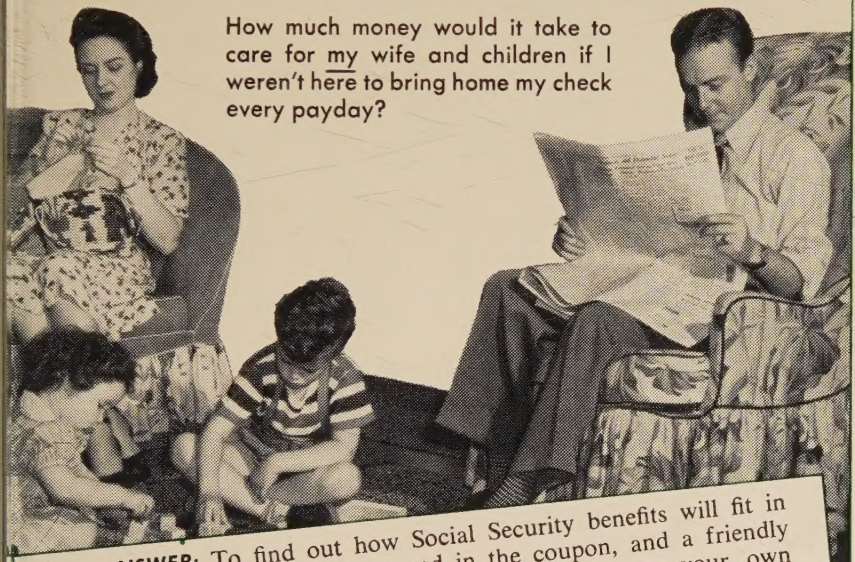
Everyone knows there is a remarkable return to the church these days, even among intellectuals. And people are asking to have Christian faith explained to them with the rationalistic subtlety the Greek theologians developed in the fifth and sixth centuries. Maybe Freud was a sort of 20th-century John the Baptist who prepared the way for a return of real Christian faith.

—ELSON RUFF

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Seeing Doris and Bob's house in the "FOR SALE" column got me to thinking . . how much more protection should I have?

Bob was an old school mate of mine . . . played guard on our high school football team, met Doris in our church choir, got married and settled down, had three children . . . *but now Bob is gone* . . . and Doris is selling the house to meet expenses. You know, when I saw that, I just couldn't help thinking about us . . .



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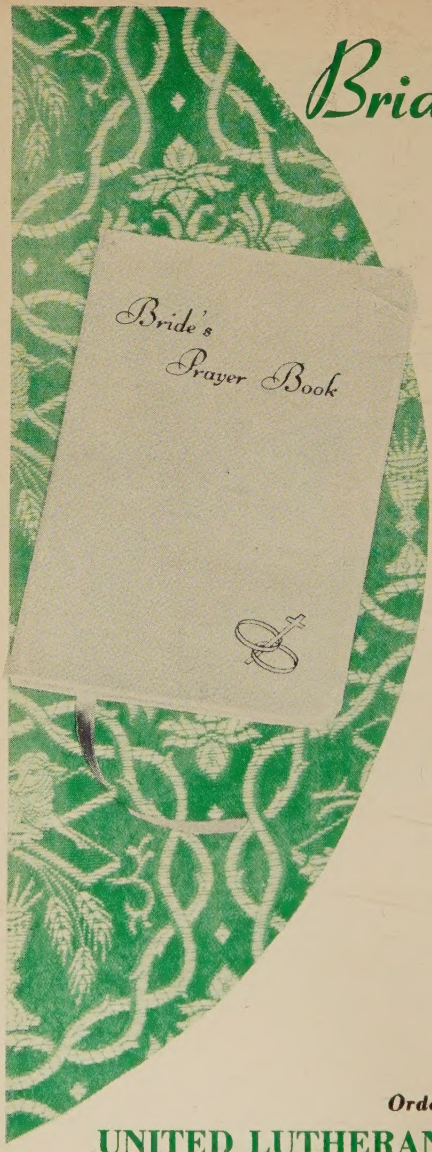

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